

A  
RECORD

OF  
Ancient Histories,

Entitled in Latine  
*Gesta Romanorum.*

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Discourſing of ſundry Ex-  
amples, for the advancement  
of Vertue, and the aban-  
doning of Vice.

Very pleaſant in Reading, and  
profitable in Practice.

---

L O N D O N.

Printed by R. B. and are to be  
ſold by A. Crook, at the Green Dra-  
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Leon had him at a vantage again, and was afore him: now by that time they were nigh the park where they should abide, wherefore the knight threw forth the third Ball before her, and she stooped down to take up the Ball, and while she was taking up the third Ball, the knight gat before her, and was first at the mark. And thus was she won.

### The Moral.

By this the Emperoz is understood the Father of Heaven, and by Damsel is understood the soul of man, with whom many Devils desire to run and to deceive her through their temptations, but she withstandeth them mightily, and overcometh them. And when he hath done his worst and may not speed, then makes he three Balls of Gold, and casteth them before her in the three Ages of man, that is, to say, in Youth, in Manhood, & in old age. In Youth the Devil casteth the Ball of Lechery before her, that is to say the desire of the flesh: nevertheless, for all this Ball, oftentimes man overcometh the Devil, by acknowledging of his sins to God by hearty repentance and amendment of life. The second ball is the ball of Pride, the which the Devil casteth to man in his manhood, that is to say in his middle age. This ball man oftentimes overcometh.

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eth as he did the first, but let him beware of the third Ball, which is Covetousnes, that the Devil casteth to man in his old Age, which is deadly: for except a man may overcome this Ball, with the other two, he shall lose his Honour, that is, to say, the Kingdome of Heaven. For when a man burneth in covetousness, he thinketh not on ghostly riches (for ever his heart is set on worldly goods) and reckoneth not of Prayers, nor of well-doing, and thus loseth he his Heritage, to the which God hath bought him with his precious blood: Unto the which our Lord Jesus bring us all.

### *The Argument.*

As God allotterth divers men divers callings & estates of living in this world; so is every man tried by the rule of life and doctrine, whether his practice agree with his profession, in profiting himself without prejudice to others, wherein if he so hold himself content, for such a Son the heavenly-father hath planted a Tree of heavenly Treasure, in the life that shall be everlasting.

### *The Second History.*

**T**here reigned sometime in Rome a wife and mighty Emperour, named Anselm, who did bear in his Armes

MANUSCRIPTS IN THE

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*The Argument.*

Mansoul is dearly beloved of God her Father. And yet for sundry good graces she is tempted of the Devil by three divers means at three severall Ages in this mortal life: if she resist and overcome the same, she is hereby adopted to the fruition of Matrimonial joy in heaven, with Christ the Son of God.

The First History.



Sometimes there dwelt in Rome a mighty Emperoz which had a fair creature to his Daughter, named Aralanta, whom divers great Lords, and many noble Knights desired to have to wife, This Aralanta was wondrous swift of foot: wherefore such a law was made, that no man should have her to wife, unless he could out-run her and take her

her by swiftnesse of foot. It besel that many came to run with her, but could not overtake her. At the last there came a Knight named Pomeis, unto her Father, and said to him: my Lord, if it please you to give me your Daughter to wife, I will run with her. He said to her Father, there is a Law made, that whosoever will have her to wife, must first run with her: and if he overtake her not, he shall lose his head, and if he overtake her, then shall I wed her unto him.

And when the Emperoz had told him all the peril that might fall in the winning of her, the Knight voluntarily granted for to abide that Jeopardy. When the Knight provided him three Balls of gold against the running. And when they had begun to run a little space, the young Lady over run him: then the Knight threw forth before her the first Ball of gold, and when the Damsel saw the Ball, she stopped and took it up, and in the mean while the Knight got before her, but that abated little, for when she perceived it, she ran so fast, that in short space she got before him again. And then he threw forth the second Ball of gold, and she stopped as she did before and took it up, and in that while the Knight got before her again: which this young Damsel seeing, she abated her self, so as to fall

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Shield of Silber, with five red Roses,  
 This Emperoz had three Sons, whom  
 he loved much: He had also continual war  
 with the King of Egypt, in which war he  
 lost all his temporall goods, except a pre-  
 cious Tree. It fortuned after on a day, that  
 he gave battel to the same King of Egypt,  
 wherein he was greivously wounded, ne-  
 verthelesse he obtained the victoꝝ, not-  
 withstanding he had his deadly wound:  
 wherefore while he lay at point of death,  
 he called unto him his eldest Son, and said  
 My dear and well-beloved Son, all my  
 temporal Riches are spent, and almost  
 nothing is left me, but a precious Tree,  
 the which standeth in the midst of my Em-  
 pire; I give to thee all that is under the  
 earth, and above the earth of the same  
 Tree, O my Rebered Father quoth he)  
 I thank you much.

Then said the Emperoz, call to me my  
 second Son. Anon the Eldest Son great-  
 ly joying of his Fathers gift, called to his  
 Brother, and when he came the Empe-  
 roz said: My dear Son, I may not make  
 my Testament, for as much as I have  
 spent all my goods, except a Tree which  
 standeth in the midst of mine Empire, of  
 the which Tree, I bequeath to thee all  
 that is is great and small. Then answe-  
 red he and said: My Reberend Father, I  
 thank you much. Then said the Emperoz,  
 call

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call to me my third Son, and so it was done. And when he was come, the Emperoz said: My dear Son, I must die of these wounds, and I have only a precious Tree, of which I have given thy Brethren their portion, and to thee I bequeath thy portion: for I will that thou have of the said Tree all that is wet and dry. Then said his Son: Father I thank you. Soon after the Emperoz had made this bequest, he died. And shortly after the eldest Son took possession of the Tree. Now when the second Son heard this, he came to him, saying: My Brother, by what Law or Title occupy you this Tree? Dear Brother, quoth he, I occupy it by this Title, my Father gave me all that is under the earth, and above of the said Tree, by reason whereof the Tree is mine; Unknowing to thee quoth the second brother, he gave unto me all that is great and small of the said Tree, and therefore I have as great right in the Tree as you. This hearing the third Son he came to them and said. My well-beloved Brethren; it behoveth you not to strive for this Tree, for I have as much right in this Tree as ye: for by the Law ye got the last Will and Testament ought to stand: for of truth he gave the said Tree all that is wet and dry: therefore the Tree by right is mine.

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for as much as your words are of great force, and mine also, my counsel is, that we be judged by reason: for it is not good nor commendable that strife or dissension should be among us. Here beside dwelleth a King full of reason, therefore to both strife let us go to him, and each of us lay his right before him, and as he shall judge, let us stand to his judgement: then said his Brotheren, My counsel is good, wherofore they went all thre unto the King of Reason, and each of them severally shewed forth his right unto him, as it is said before.

When the King had heard the Titles, he rehearsed them all again severally, first saying to the eldest son, thus: Thou say (quoth the King) that your father gave you all that is under the earth, and above the earth, of the said Tre. And to the second Brother he bequeathed all that is great, and small of that Tre. And to the third Brother he gave all that is wet and dry.

And with that he laid the Lawe to them, and said, that this Will ought to stand.

Now my Dear Friends, briefly I shall satisfy all your requests: and when he had thus said, he turned him unto the eldest brother, saying, My dear friend, if you list to abide the Judgement of Right, it behoveth



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behest you to be letten blood of the right Arm. My Lord (quoth he) your will shall be done. Then the King called for a discret Physician, commanding him to let him blood.

When the eldest Son was thus letten blood, the King said unto them all thre: My dear Friends, where is your Father buried: then answered they and said, forsooth my Lord, in such a place. Anon the King commanded to dig in the ground for the body, and to take a bone out of his breast, and to bury the body again: and so it was done. And when the bone was taken out, the King commanded that it should be laid in the blood of the elder brother, and it should lie till it had receiued kindly the blood, and then to be laid in the Sun and dried, and after that it should be washed with clear water: His servants fulfilled all that he had commanded; and when they began to wash, the blood vanished clean away, when the King saw this he said to the second Son, it behoueth that thou be letten blood as thy Brother was. Then said he: My Lord your will shall be fulfilled, and anon he was done unto like as his Brother was in all things, and when they began to wash the bone, the blood vanished away. Then said the King to the third Son, it behoueth thee to be letten blood likewise. He answered and said



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said, My Lord, it pleaseth me well so to be. When the youngest Brother was etten blood, and done unto in all things as his two Brethren were before, then the Kings servants began to wash the bone, but neither for washing nor rubbing might they do away the blood off the bone, but it ever appeared bloody. When the King saw this, he said, it appeareth openly now that this blood is of the nature of the bone, then art thou true Son, and these other two be Bastards, I Judge thee the True for evermore.

### The Moral.

Dear friends, this Emperour beokeneth our Lord Jesus Christ, which bare a Shield of Silver with the red Roses, that is, his body, that was so fair, so clear and more radiant than any Silver, according to the Psalmist: Speciosus forma præ filiis hominum, that is, he was more fair of shape than all the children of men. By the two Roses we understand his two Wounds, which he suffered for mankind. And by the King of Egypt we understand the Devil against whom he fought all the time of his life, and at the last he was slain for mankind. Nevertheless before his death, he made his Testament to his three Sons.

By the first, to whom he gave of the  
Tree

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Tree, all that was under the earth and  
aboue the earth we understoode such mighty  
tyman, and others of all estates in this  
world, as are not content with their cal-  
lings, seek ambitiously the subversion of  
others, to magnifie and exalt themselves.  
By the second Son, to whom he gave all  
of the Tree that was great and small, we  
understoode such worldly wise men in  
this world, which in their subtilty at-  
tempt to winne as lose all. By the third  
Son, to whom he gave all that was wet  
and dry of the tree, we understoode every  
good Christian Prince, Noble man, Ma-  
gistrate, or meaner person in every Com-  
mon-wealth wheresoever, which (eschew-  
ing all ambition and covetousnesse) hold-  
ing himself content with the Providence  
of God, and in his own calling, laboureth  
truly to do good unto all men; yea, though  
himself sustain injuries, suffering how so-  
lace, then care, now riches, then poverty:  
yet reioiceth all this thankfully, to have  
this precious Tree thus bequeathed unto  
them. This Tree is the Tree of Para-  
dise, that is everlasting joy which is gi-  
ben to us all if we take it thankfully.  
This every man obtaineth not, therefore  
it becometh them to go to the King of  
Heaven, that is, unto the Father of Hea-  
ven who knoweth all things. The first  
Son was let blood, and in his blood we  
have

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bone was laid. By this bone we shall understand our strong faith in Christs merits, and by the blood, the libely, and fruitfull say of good works proceeding out of the same, which are rare things to be found in those that seek their own private gain, who when they are let blood by the sharp Lance of Gods Justice, and it be established with Divine Predication, and made ope both the Sun of outward Profession, yet being washed with the water of swelling Pride, Palste, Envy, and Sublike, then the faith in Christs merits, is as though we had not received it, and the libely and fruitfull say of good works hath no power to tarry upon it, but vanishes away. And thus it fares with these other two, the first and second Sons: but the third Son being contrary unto the other in profession and practise of life and manners, be he Magistrate or mean person, the bone of such a person will ever be firm of faith, in himself and towards others. From such a mans bone the blood of libely fruits (to himself and all others profitable) will never be washed away with the water of wretchedness. But the more it is oyled in the Sun of true trial, the better it is. Such are the true children of God, of whom our Lord speaketh thus, ye which have forsaken all things for me, that is, ye that have forsaken the way of

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sin, shall receive an hundred times more; that is, ye shall not onely receive the tree of Paradise, but also the heritage of heaven. These other two are Bastards, because what they promised in their Baptism, they wrought all the contrary, through their wicked living, and therefore he that desireth to obtain the joyes of heaven, must abide steadfastly in the profession and practice of good life and manners, and then by Christ he shall obtain the tree of Paradise, unto which he bring us, who liveth and reigneth for ever, Amen

### *The Argument.*

God so loved sinful man, that he sent his onely begotten Son to redeem him out of the captivity of the world, to rest with him in the joyes of heaven.

### *The third History.*

**I**N Rome there dwelt sometime a noble Emperour named Dioclesian, who loved exceedingly the vertue of Charity, wherefore he desired greatly to know what Fowl loved her young best, to the intent that he might thereby grow to more perfect Charity, It fortuned upon a day, that the Emperour rode to a Forrest to take his disport, whereas he found the nest of a great bird (called in latine Struchio

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Cameli, in English an Ostridge) with her young, the which young Bird the Emperoz took with him, and closed her in a vessel of Glass. The Dam of this little Bird followed unto the Emperozs Palace, and flew into the Hall where her young one was. But when she saw her young one, and could not come to her, nor get her out, she returned again to the Forest, and abode there three days, and at the last she came again to the Palace, bearing in her mouth a Worm called Thumare: and when she came where her young one was, she let the Worm fall upon the Glass, by vertue of which Worm the Glass brake, and the young one flew forth with her Dam. When the Emperoz saw this, he praised much the Dam of the Bird, which laboured so diligently to deliver her young one.

### The Moral.

Dear Friends, this Emperoz is the Father of Heaven, which greatly loveth them that live in perfect love and Charity: This little Bird taken from the Forest, and closed in the Glasse, was Adam our Forfather, which was exiled out of Paradise, and put into the Glasse, that is, Hell. This hearing the Dam of the Bird, that is, the Son of God, he descended from Heaven, unto the Forest of

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the World, and lived there three dayes, bearing with him a Worm, that is, Manhood, according to the Psalmist, I am a Worm and no man. This man was slain among the Iewes, of whose blood the vessel eternal was broken, and the Bird went out, that is, Adam went forth with his Dame the Son of God, and flew to Heaven.

### The Argument.

A clean spirit and undefiled soul is the Daughter of God, so dear unto him that he bestows her not upon the rich man wanting wisdom, but upon the poor man that is wise and liveth in his fear, which if she have at any time transgressed by frailty of flesh, then seeketh she for recovery of her health by the medicine of amendment of life: such a soul shall be espoused to Christ, and live with him in the World to come everlastingly.

### The fourth History.

Sometime reigned in Rome a worthy Emperoz and a wise, which had a fair Daughter and gracions in the sight of every man. This Emperoz betought him on a day, to whom he might give his Daughter in marriage, reasoning thus: If I give my Daughter to a rich man,

and he be a fool, then is she lost, but if I  
 giue her to a poore and a wise man, then  
 may he get his liuing by his wisdom.

There was at that time dwelling in  
 the City of Rome, a Philosopher named  
 Socrates, poore but wise, which came to  
 the Emperour and said: My Lord, be not  
 displeased though I put forth my petition  
 before your Highness. The Emperour  
 said, speak on: Then said Socrates: My  
 Lord, ye haue a Daughter whom I desire  
 aboue all things. The Emperour answered  
 and said: My friend: I shall giue her my  
 Daughter to wife on this condition, that  
 if she dy in thy fellowship after that she is  
 espoused to thee, thou shalt without doubt  
 lose thy head. Then said Socrates, upon  
 this condition I will gladly take her to  
 my wife. The Emperour hearing this,  
 called all the Lords and States of his  
 Empire, and made a great feast at their  
 wedding. And after the feast Socrates led  
 home his wife to his own House, where  
 they liued in peace and health long time.  
 But at the last this Emperours Daughter  
 sickned to death almost. When Socrates  
 perceiued this, he said to himself, Alas  
 and woe is me, what shall I do, and whi-  
 ther shall I fle, if the Emperours Daugh-  
 ter that is my wife should die: And for  
 sorrow this Socrates went to a Forest  
 there beside and wept bitterly.



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When while he thus wept and mourned, there came an aged man having a Staff in his hand, and asked him why he mourned. Socrates answered & said: I responded the Emperors Daughter upon this condition, that if she die in my fellowship, I should lose my life: now she is sickned to death almost, and I can find no remedy nor help, and therefore I mourn.

Then said the old man: Be of good comfort, for I shall help you if ye will do after my counsell. In this Forrest be three Herbs, if you make a drink of the first for your wife, & of the other two a plaster, & if ye use this medicinal drink and plaster in due time, without doubt she shall recover her perfect health. Socrates did all that the old man had taught him. And when his wife had used a while that medicinal drink and plaster, within short time she was perfectly whole of all her sickness. And when the Emperour heard that Socrates had so recovered his wife, he promoted him to great honour.

### The Moral.

Dear Friends, the Emperour is our Lord Jesus Christ, his Daughter so faire and so gracious is the soul, made to the similitude of God, which is full glorious in the sight of him and of his Angels, while that she is not defiled, but abideth in her  
own



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own proper cleanness. This soul God would not give it to a rich man, but to a poore, that is, a man that is made of the slime of the Earth.

This Socrates is a poore man, for whye: every man cometh poore & naked into this world from his mothers belly, and every man takes his soul in wedlock upon such condition, that if he die in his fellowship by deadly sin, without doubt he shall lose eternal life. Therefore O thou man, if thy wife sicken through frailty o flesh, unto sin, do then as Socrates did, go unto the poorest, that is, the Church of Christ, and thou shalt find there an old man with a staff, that is, a discreet preacher, which shall minister unto thee these three herbs, whereof may be concocted the medicine of thy recovery unto health. The first herb is acknowledging of sin: the second is Repentance: and the third is newness of life according to the will of God: If these herbs be used in a plaster, the sinner without doubt shall receive his health, and his soul shall be delivered from sin, and assuredly he shall have everlasting life. Unto the which bring us our Lord Jesus Christ.

### *The Argument.*

Many foolish Idiots of the world, which  
live in abundance of worldly wealth  
and

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and pomp, thinking they shall live here always, are laboured unto, by the Preachers of Gods Word, and admonished of their momentary felicities, and to prepare themselves in bestowing well their short time here, to enjoy the blessings of everlasting felicity in the World to come.

### The fifth History.

Sometime there reigned in Rome a mighty Emperoz and a wise, named Frederick, who had one only Son, whom he loved much. This Emperoz when he lay at point of death, called unto him his son, and said: Dear son, I have a Ball of Gold, which I charge thee on my blessing that thou anon after my death shalt give to the vertest soul thou canst find. Then said his son: My Lord, without doubt your will shall be fulfilled. Anon this young Lord, after the death of his Father went and sought many Realms, and found many wretched souls, but because he would perform his fathers will, he sought till he came to a Realm where the Law was such, that every year a new King was chosen: who had the ruling of the Realm for one year only, and at the years end he was deposed, and exiled into an Island, where he finished his life in misery. When the Emperors son came to  
this

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this Realm, the new King was chosen with great honour, and brought unto his Regall seat with much musick and great reuerence. And when the Emperors son said that, he came unto him, and saluted him reuerently, saying: My Lord, loe I giue you this Ball of gold on my fathers behalf. Then said he: I pray thee tell me the cause why thou givest me this Ball: Then answered he, and said: My father charged me on his death-bed, that I should giue this Ball to the most fool that I could find: wherefore I have sought many Realms, & have found many fools, but a moze fool than thou I never found: for it is not unknown to thee, that thou shalt reign but a year, and at the years end thou shalt be exiled into such a place, whereas thou shalt die a miserable death, wherefore I hold thee for the most fool that ever I found, for as much as for the Lordship of a year thou wilt so wilfully lose thy self: and therefore I giue thee this Ball. Then said the King: Without doubt thou sayest truly, and therefore while I am now in full power of this Realm, I will send before me great treasure, wherewith I may sustain my self from a miserable death, when I shall be exiled and put down. And so this was done: and at the years end when he was exiled, he liued there in peace

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and quietnesse, and after ward died a good death.

### The Moral.

Dear friends, this Emperoz is the Father of Heaven, the which bequeathed the Ball, that is, worldly riches to Foles and Ideots, who labour nothing but that is earthly. This Emperozs Son is a Preacher or discret Minister, that travelleth about to many Realmes and Lands, to shew unbelieving men & foles their perill. The Realm wherein no King might reign but a year, is y<sup>e</sup> world. For who so libeth an hundred years, when he dieth he shall seem to have libed but the space of an year: therefore do as the King did while ye be in power of life, send befoze you your treasure, that is, firm Faith in Christs Merits, and the fruits of Gods Word proceeding from the same; When certainly when we be exiled out of this World, we shall live in peace, and shall find the mercy of God plentifully, whereby we shall obtain eternall life. Unto which bring us be that for us shed his precious Blood.

### The Argument.

The evil-disposed men of this World are here advertised of their greedy griping after the sweet temptations of the devil, wherein

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wherein such do rejoyce till death cometh suddenly upon them, and then they fall into the horrible pit of desolate darknesse due to their deserts.

### The sixth History.

**D**ioclesian reigned in the City of Rome, in whose Empire dwelt a noble Philosopher, who by his Art set up an Image in the middelt of the City of Rome, which Image stretched out his arm, and his fozmost finger, whereupon stood this Verse written in Latine: Percute hic, Strike here. This Image after the death of the Philosopher stood a long time, and many great Clarke came foz to read the superscription that was on the finger, but none understood it; wherefoze the people wondzed much. At last, a long time after, there came a strange Clark out of a far Country, and when he saw the Image he read the superscription, Strike here. And then upon a day, when he saw the shadow of the hand, he took a Mattock, & broke up the ground under the hand where the shadow was, according to the understanding of the superscription, and anon he found an house al of marble underneath the ground, wherein he found so much Riches, so many Jewels, and so great Parbels, as he never saw befoze. And at last he  
saw

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saw a Table ready covered, and all manner of things necessary thereto set thereupon. He further beheld, and saw a Carbuncle in the Hall that lighted all the House. And against this Carbuncle on the other side, stood a man holding a bow in his hand, & an arrow ready to shoot. The Clark marvelled much when he saw all these things, and thought with himself, if that I tell this forth, there will no man believe me, and therefore I will have somewhat of these goods in token thereof. And with that he saw a Knife of Gold upon the Table, the which he took, & would have put in his bosom, but then the Archer smote the Carbuncle & brake it, whereby the whole House was shadowed & made dark, and when the Clark perceived it he wept most bitterly, for he knew no way to get out, for as much as the House was made dark through the breaking of the Carbuncle. And that darknesse abode there for ever after. And so finished the Clark his life there in that darknesse.

## The Moral.

Dear friends, this Image thus standing betokens the Devil, which saith evermore, Strike here, that is, seek after worldly Riches, and not for Heavenly Treasure. This Clark that dined with the

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the Mattock, doth betoken the worldly wise men of this World, as evil disposed Pleaders of the Law, crafty Attorneys, & other wicked worldlings, that be ever smiting, what by right, and what by wrong, so that they may get the vanities of the World: and in their smiting they find great wonders, that is, they find therein the delights of this world, where in many men reioyce. The Carbuncle that giveth light is the youth of man, which giveth hardnesse to take their pleasure in worldly riches. The Archer with his Arrow is Death, which layes watch against man to slay him. The Clark that took up the Knife, betokeneth every worldly man, that coveteth ever to have all things at his will, Till Death smiteth the Carbuncle, that is, the youth, strength & power of man, and then lieth he wrapped in the darknesse of sin, in which darknesse ofte times he dyeth. Therefore study we to flee the World and her vain delights, and then we shall be sure to win everlasting life, unto which Christ Jesus bring us all, Amen.

### *The Argument.*

We are here generally put in mind, that the Devil besieging the World, our Champion Christ Jesus is ready to take  
our



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our quarrell into his own hand, who descending and saving us from the invasion and circumvention of Satan, is yet accursed for us at a transgressor, and is content to suffer death for our full justification.

### The seventh History.

**I**N Rome dwelt sometime a mighty Emperoz named Titus, who ordained in his days such a Law, that what knight died in his Empire should be buried in his Armour, & whosoever presumed to spoil any knight of his Armour after he was dead, should by without any gain-saying. It befell after few years, that a City of the Empire was besieged of the Emperors enemies, & was in danger of losing, for none that were in the City could defend themselves by any manner of policy, wherefore great sorrow and lamentation was made throughout the City.

But at last, within few dayes, there came to the City a young knight, well-favoured, and valiant in feats of arms, whom the worthy men of the City beholding, and understanding his prowess, cried to him with one voyce: O thou most noble knight, we beseech thee to help us now at our most need, for you may see this City is like to be lost. When he answered and said: Sirs, ye see I have no Armour,



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but if I had, I would defend your City.

This hearing a mighty man of the City, he said to him secretly, Sir, here lieth sometime a valiant knight, who now is dead and buried within the City, and if it please you to take his Armour, ye may defend this City, and deliver us from peril, and that will be honour unto you, and profit unto the City.

The young knight hearing this, went to the Grabe and arrayed himself with the Armour: and after much fight obtained the victory, & delivered the City. Which done, he laid the Armour again in the Grabe. But there were some men of the City who envied him because he had obtained the victory, and accused him to the Judge, saying thus: Sir, a Law was made by the Emperour, that whosoever spoiled any dead knight of his Armour should die. This young knight found a dead knight, and took away his Armour, therefore I beseech thee, that thou proceed in the Law against him with Equity and Justice, in giving him severe punishment for so offending the Law. When the Judge heard this, he made the knight to be taken: and when he was examined of this his trespass against the Law, he said thus: Sir, it is written in the Law, that of two harms the least is to

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to be chosen. It is not unknowen to you that this City was in perill to be lost, and had I not taken this Armour, I had neither saved you nor the City, therefore me thinks you ought rather to honour me for this good deed that I have done, than thus shamefully to reprove me: for I am led as he that is ready to be hanged. Also good Sirre, another thing I may allege for my excuse: he that stealeth or robbeth violently, purposeth not to restore the thing which he stealeth, but it is not thus with me, for though I took the Armour of the dead Knight for your defence and safeguard, when I had obtained the victory, I bare it again to the same place, and to the dead Knight, whose it is by the Law.

Then said the Justice, a Thief that breaketh a House that he may steal and bear away such as he can find, although he bring again that he hath taken, I ask of thee if that the breaking of the House be lawful or not: The Knight answered, sometime the breaking of the House may be good, whereas it is made in a feasible place, which would cause the Master of the House to make his wall stronger, that the thieves after break not by force the walls so lightly, for avoiding of more harm.

Then said the Judge, if the breaking of  
the

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the house be good, nevertheless in that breaking violence is done to the Lord of the house. And so though thou dost restore the Armour of the dead Knight, nevertheless thou dost wrong to the dead Knight in taking away his Armour. The Knight said, I have told you, that of two harms the least is to be chosen; and that harm where through great goodness cometh ought not to be called harm, but it should rather be called good. For if an house within the City were on fire, and began to burn, it were better that three or four Houses thereby should be thrown to the ground, than that they should be set on fire also, whereby all the City should be burned: right so if the Armour of the dead Knight had not been taken, the City had been lost.

And when the Judge heard that he answered so well and so reasonably, he could give no judgement against him. But they who had accused this Knight, slew him: for whose death there was great weeping throughout all the City, and his body was honourably buried in a new Tomb.

### The Moral.

Dear Friends, this Emperour is the Father of Heaven, and this City is the world, which is besieged of the Devil and deadly

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deadly Sin, and as many as were within the City, were all in perill to be lost. This young Knight that came to the City, is our Lord Jesus Christ, who had not the Armour of humanity, till he went to the Grave, that is, the womb of the glorious Virgin Mary, by the Annunciation of the Angel, saying: The holy Ghost shall light on thee, &c. Lo, thou shalt conceive, and bear a Son. And thus in the Womb of the Virgin he took the Armour of the dead Knight, that is, the manhood of Adam our forefather, & saved the City, that is, the World and Mankind, by his blessed Passion that he suffered on the Crosse: and he put the Armour again into the Grave, when his blessed Body was buried, but the Citizens envied him, that is, the Jews accused him to Pilate, saying: If thou suffer him thus thou art not Cæsars friend: we have a Law, & after the Law he ought to die, Iohn 19. 12. And thus our Lord Jesus Christ of his Enemies was condemned to the death of the Crosse, and after ascended up to Heaven, whither he bring us all. Amen.

### *The Argument.*

The fornication of wicked worldly men is here detected. By the Providence of God & by his gracious favour the sinner

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is delivered out of the thralldom of sin,  
unto the Liberty of life everlasting.

### The eighth History.

**T**here reigned sometime in Rome a  
mighty Emperoz and a wise, named  
Berold, who ordained a Law, that what  
woman was taken in adultery, her Hus-  
band being alive, she should be cast into  
perpetuall Prison. There was that time  
a knight that had a fair Lady to his wife,  
who committed adultery her Husband  
being alive, and was with child, therefore  
by the Law she was put in Prison, where  
in short time she was delivered of a fair  
Son. The child grew up till he was  
seven years old, & his mother daily wept  
bitterly: which when the Child heard,  
he said to her, O Mother, why weepe ye  
thus: and for what cause are you thus  
perplexed: Then said his Mother: O  
my sweet Son, I have great cause to  
mourn, and thou also, for above our heads  
are people walking, and the Sun shineth  
in clearness, and we be here continually  
in such darkness, that I can neither see  
thee, nor thou me, Alas that ever I con-  
ceived thee. Then said the Son, such icy  
as you speak of I never saw, for I was  
born here in this darkness, therefore if I  
had meat and drink enough I would lye  
here

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here all my life: Therefore Mother weep not, but be chearfull. This lamentation that was between the Mother and the Son the Emperors Steward heard, that stood aboue their heads, whereof he had great compassion, and went to the Emperoz, and kneeling besought him of his Grace, that the Mother and the Son might be deliuered out of Prison. The Emperoz as a mercifull Lord granted that they should be deliuered. Neuertheless, if they trespassed so in time to come, they should be punished with double pain. And after she was deliuered she liued ioyfully.

### The Moral.

Dear Friends, this Emperoz is the Father of Heauen that made this Law, that what married woman, that is, what soul that is espoused to the Lord, and doth commit adultery, that is, doth worship strange Gods, should be cast into the prison of Hell, therefore the sinfull soul hath great cause to weep, for she is debarred from light, that is, from the ioyes of Heauen. Her Son that desired meat & drink, are the wealthy wicked Mordolings, that say to the Preachers that preach unto them the ioyes of Heauen, that while we may liue and haue all the solace of the world, we desire no other Heauen. The

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Steward that heard their lamentation is the Lord Jesus, who knowing all the pitties of our sorrowfull and repentant hearts for our sins, besought the Father of Heaven for us, that we might be delivered from the prison of sin, and so come to everlasting life. Unto which he bring us all. Amen.

### *The Argument.*

Christ Proclaimeth the joyfull feast of heaven, whereto the lame, that is, the poor Preachers of the Gospel, having their sight or knowledge in Gods Word supported by the blind Laity, and each mutually comforting other, they approach unto the proclaimed feast of perpetuall felicity.

### *The ninth History.*

Sometime in Rome dwelt an Emper. Soz named Pompey, who abode all other things was mercifull. This Emperoz proclaimed throughout all his Emptre a great Feast, and that poe and rich should come to the feast: and whosoever came to that feast should not only be well fed, but also he should have great gifts.

When the Herald had warned all manner of men to come to this Feast, at  
that



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that time there were two poore men lying by the way, the one being lame, and the other blind. Alas, said the one of these men to the other, woe to us both, how shall we do? for the Emperour hath proclaimed a Feast, & whosoever cometh thither, shall not only be well fed, but also shall have great gifts, and I am blind, & thou art lame, how shall we do? Then said the lame man to the blind man, I shall give thee good counsel, if thou wilt do after me, I am lame, and feeble, and may not go, nevertheless I can see, and thou art blind but strong: take thou me upon thy back and bear me, and I shall direct the right way, and thus we shall both come to the Emperours feast. Then said the blind man, let it be so, get thou on my back, and I shall bear thee, and guide thou me, and so they did, and came both to the feast, and received great rewards, and after ended their lives in peace.

### The Moral.

Dear Friends, this Emperour is our Saviour Jesus Christ, that proclaimeth a Feast, that is, the joys of Heauen, unto the which joys he calleth all Mankind, and forsaketh no man that will come unto him. This lame man betokeneth the poor Ministers of the Gospel, which wanting worldly wealth, live by the Providence of



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God. And this blind man betokeneth the Lay-men, who know not the right way to Heaven. It becometh the blind man, that is, the Lay-men, to hear the lame man, that is, the Ministers of the Gospel, sustaining and feeding them with the doctrine of the Church: and the Ministers in Gods cause are bound to teach and to inform us in the way to Heaven, whereas we shall not only have a feast, but also great reward and joy. Unto which God bring us all. Amen.

### *The Argument.*

Heaven and Hell are here compared to two Cities, to these Cities are two contrary ways: to Heaven (which is the City of all heavenly treasure and felicity) is a narrow, crooked, craggy and painful way, having three enemies, the Devil, the World, & the Flesh. To Hell (being the City or sink of sorrow and sadness) a fair way, broad, plain, and easie, having three guides, that is, Pride of life, covetousness of the eyes and Concupiscence of the flesh.

### The tenth History.

Sometime in Rome dwelt an Emperoz named Folliculus, who was very wise and mercifull in all his works. This Emperoz

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peroz builded in the East a Noble City, wherein he put all his treasure to be kept. Unto this City the way was stony, full of Brambles and tharp Thoznes, and thre knights were armed ready to fight with them that would come to that City. Therefore the Emperoz ordained, that whosoever overcame these knights should enter the City, and take at his will of the Emperoz treasure. After that, this Emperoz did make in the North a City, wherein he ordained all manner of pain, sorrow, and tormenting for malefactors, to which was a broad way very delectable, growing full of Roses and fair Lillies, and in their way were thre knights ever waiting, if any man came towards the City of the North, to serue him with all manner of delicates and necessary provision. And if it fortunied that any man did enter within that City, the custom was such, that the people would bind him hand and foot, and cast him into prison, there to abide the sentence of the Judge.

When this was cryed throughtout all the Empire, there were two knights dwelling in one City, one named Ionathas, who was a wise man, the other called Pirrus, who was a fool, nevertheless there had continued between them great love. This Ionathas said to Pirrus, Dear friend, there is a common cry made throughtout

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thzoughout all Lands, that the Emperoꝝ  
hath made a City in the East, wherein  
he hath put his treasure, and whosoever  
may enter that City, shall take what he  
will of the treasure, therefore let us go  
thither, Then said Pirrhus, Thy Counsel  
is good, let us go. The wise Knight said,  
If it be so that thou wilt follow my coun-  
sel, I pray thee that fastfall friendship  
may continue between us, and in token of  
love thou shalt dzink my bloud, and I will  
dzink thine, on this condition, that nei-  
ther of us leaue other in this iourney.  
The foolish Knight said, it pleaseth me  
right well, wherefoze they were both let  
bloud, and each of them dzank others  
bloud. When this was done, they went  
fozth together on their iourney, and when  
they had gone thze days iourney toward  
the City where their treasures was, they  
came to a place where were two wayes,  
one sharp, and stony, and full of thoznes,  
the other fair, and plain, and full of de-  
lights. Then said the wise Knight to his  
fellow: Dear Friend, here are two ways,  
one sharp and thorny, nevertheless if we  
go this way, we shall come to the City  
that is so rich, and there we shall have  
that we desire. Then said the foolish  
Knight to his fellow, I wonder greatly at  
you, that you will speak such things, for  
I will rather beleue mine eyes than your  
words

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words. I see here openly, & so do you, that here is a hard way and full of thorns, and as I have heard there be three Champions armed in this way ready to fight against all men that go towards the City of the East, and therefore I will not go that way, but here is (as you may see) another way, plain, and easie to walk in, and in this way there are three Knights ready to serbe us, and gibe us all manner of things delightful for us: and therefore by this way will I go, and not by that other way. Then said the wise Knight, Certainly if we go by that way, we shall be led into the City of the South, wherein there is no mercy, but perpetual pain and sorrow, and there we shall be taken and bound and cast into prison. Certainly said the foolish Knight, this way is the ready way, and as I beleue it is more profitable than the other way. Then went they both forth the fair way, and anon three Knights met with them, which receiued them courteously for one night, & gabe them all manner of things that were pleasant to them. And on the morrow they took their iourney forth toward the City, and when they were within the City, anon the Emperors Officers met with them, and said, Friends, why came ye hither: inasmuch that ye know the Law of this City is so cruel of long time

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time heretofore: surely ye shall be serbed  
now after the Law. Anon they took the  
wise Knight, and brought him, and put  
him into prison, and after that they took  
the foolish Knight; and bound him fast,  
and cast him into a Ditch. Soon after it  
befell that the Judge came to the City to  
gibe iudgement on them that had tres-  
passed the Law, & anon all the prisoners  
were brought forth befoze the Judge, a-  
mong whom these two Knights were  
brought forth, one from prison, and the  
other from the ditch. Then said the wise  
Knight to the Judge: My reverend Lord,  
I complain of my fellow that is guilty of  
my death: for when we two came to the  
two wayes, whereof the one led to the Ci-  
ty of the East, and the other to this City,  
I told him all the peril of this City, and  
the reward of that other City, but he  
would not beliebe me, but said to me in  
this wise; I will belæbe mine own eyes  
better than thy words, & because he was  
my fellow, I would not let him go alone  
in this way: and thus came I with him,  
wherefoze he is the cause of my death.  
Then said the foolish Knight, I complain  
that he is the cause of my death: for it is  
not unknowen to you all, that I am a  
fool and he a wise man, and therefore he  
should not so lightly have followed my  
folly, for if he had forsaken this way, I  
should

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should have followed him, and therefore he is cause of my death. Then said the Judge to the wise Knight, because that thou with all thy wisdom, so lightly consentedst and followedst the will of the fool, and his foolish works: and thou Fool, because thou didst reject the good counsel and advice of the wise, and wouldest not believe him, I give Judgement, that ye both be hanged for your trespass: and so it was done. Wherefore all men praised greatly the Judge for his discreet judgement.

## The Moral.

Dear Friends, this Emperour is Almighty God, and in the East is the City of Heaven, wherein is treasure infinite: And unto this City is a hard way and full of Thorns, that is, the way of Repentance, by which way full few walk: for it is hard and straight, according to the holy Scripture, saying thus: *Arcta est via quae ducit ad vitam*, It is a straight way that leadeth to everlasting life. In this way are three armed Knights, that is, the Devil, the World, and the Flesh: with whom it becometh us to fight, and to obtain the victory, before we may come to Heaven. The second City that is in the South, is Hell: and to this accordeth the scripture, saying thus, *Ab aquilone ponetur*

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fur omne malum: Out of the North com-  
 me shall evil. Certainly to this City the  
 way is plain and broad, and walled about  
 on every side with all manner of delights,  
 wherefoze many men walk by this way.  
 The three knights that gibe to every  
 man going this way what thing them  
 pleaseth, are these, Wide of life, Covetous-  
 nels of the eye, and Concupiscence of the  
 flesh: in which three the wretched man  
 greatly delighteth, and at the last they lead  
 him to Hell. This witty knight be-  
 tokeneth the soul, and the foolish knight be-  
 tokeneth the flesh, which is alwayes fol-  
 lish, & at all times ready to do evil. These  
 two are fellows and knit in one: for ei-  
 ther of them drink others blood, that is,  
 they shall drink of one cup, either of joy  
 or pain, which they shall have after the  
 day of Doom.

The Soul chooseth the way of Repen-  
 tance, and in as much as she may, she stir-  
 reth the flesh to do the same. But the flesh  
 never thinketh what shall come after, and  
 therefore she goeth on in the delights of  
 this World, and flieeth the vertue of Re-  
 pentance. And thus the soul after death is  
 cast into Hell, and the flesh is cast into the  
 ditch, that is, into the grave. But when  
 the Judge cometh, that is, our Lord Jesus  
 Christ, at the last day to iudge all man-  
 kind, Then the Soul shall complain up-  
 on



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on the flesh, and the flesh upon the soul :  
But then the Judge, that cannot be de-  
ceived sh. li condemn the Soul, because she  
followed the frailty of the flesh, and the  
flesh, because it would not be lve the soul.  
Therefore let us study to tame our flesh  
that we may obey God, and then we shall  
have eternall life. Unto which bzing us  
our Lord Iesus Christ. Amen.

### *The Argument.*

The Soul of man being possessed of the  
Princely Territory of Paradise, was by  
the Devil provoked to sin against her  
Creator, and for the same transgression  
( being thence into the wide World  
exiled ) lost that heritage : but by  
Christs blessed Death and Passion was  
restored unto a more happy heritage of  
everlasting felicity.

### The cleventh History.

**T**here dwelt sometime in Rome a  
mighty Emperoz named Frederick,  
which had no Child, but one only Daugh-  
ter, to whom this Emperoz after his de-  
cease bequeathed all his Emptre. This  
understanding an Earl that dwelt there  
beside, he came to this young Lady and  
wooed her, & provoked her to sin all that he  
might

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might: whereby this young Lady in short  
process of time inclined to the Earl, and  
this Earl anon lay with her and defiled  
her: and after that he drave her from her  
heritage and exiled her out of the Empire,  
wherefore she made great lamentation,  
and fled unto a Realm there beside, where  
she daily wept and mourned.

It befell after on a day, that while  
she sate mourning by the high-way side,  
there came riding by her a fair young  
Knight upon a Horse, who came towards  
her a great pace, and very courteously sa-  
luted her, asking her the cause why she  
mourned so sore. Then answered she and  
said: My reverend Lord, I am an Empe-  
rors Daughter, descended of royal blood,  
my Father is dead, who left me all his  
Empire, because he had no other Heir.  
And after his decease an Earl there be-  
side deceived me, deflowered my virginity,  
and after that he put me violently out off  
my heritage, so that now I am faine to  
beg my bread from door to door, and this is  
the cause of my sorrow. Then said the  
Knight: Fair Damsel, I have great com-  
passion on thy beauty and thy comeliness:  
therefore if thou wilt grant me one thing,  
I will fight for thee against the Earl, and  
I will assure thee the victory. Then said  
she, Alas good sir, I have nothing that I  
may give unto you but my self, And I ask  
on

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no more of thee, said the Knight, but that thou wouldest be my wife, and love no man so much as me. Then said she: Reuerend sir, that I will do gladly, and more if I might. Then said the Knight: I will that you do nothing for me, but if it fortune me to die in the fight for thee, and obtain the victory, thou shalt take my bloody shirt, and hang it upon a beam in thy chamber: and this thou shalt do for two causes. The first is, that whensoever thou beholdest the shirt, thou shalt weep for me. The second is, that whatsoever man come to wooe thee to be his wife, thou shalt then hastily run unto thy Chamber, and there beholding my bloody shirt, think heartily within thy self thus:

The Lord of this shirt died for my love in battel, by which he recovered my heritage. God forbid that I should take any other man after his death. Then said she, Reuerend sir, all this I shall fulfill by the grace of God. And when the Knight heard this, he assayed to fight against the said Earl, and obtained the victory, and the Earl was overcome, and fled, and this Young Lady was brought and receiued again into her heritage. Nevertheless the Knight was deadly wounded in that battel, whereof he died: but ere he died he bequeathed his bloody shirt unto this Damself, desiring her to keep her promise.

After

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When this young Lady heard of his death she wept sore, for in his shirt was wrought thus :

Think on me, and have in mind,  
Him, that to thee was so kind.

Anon when she had receiued this shirt, she hanged it upon a beam in her Chamber, and as oft as she beheld it, she wept bitterly. It befell not long after, that the States of the Empire came to her, and desired her to take an Husband : but then she went to her chamber, and beheld the bloody shirt, and waxed sorrowfull, and said oftentimes, woe and alas, thou sufferedst death for my love, and thou also recoveredst again my heritage : God forbid that I should take any other man but thee. And thus she answered every man that came to her : and so they went away disappointed of their purpose, and she ended her life in rest.

### The Moral.

Dear Friends, this Emperour is the Father of Heaven, and his Daughter is the Soul of Man, made to the similitude of God : to whom he gave and bequeathed the Empire of Paradise. But there came the Earl, that is, the Devil, and provoked her to sin, when she eat of the Apple, and said to her thus : In what hour

ye

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ye eat of this Apple ye shall be Gods.  
Wherefore we breaking Gods Com-  
mandement were exiled out of Paradise,  
to live in this World in great wretched-  
ness, as the Scripture saith: In the sweat  
of thy face thou shalt eat thy bread. But  
then came a fair young Knight, and a  
strong, that is, our Lord Jesus Christ,  
who had compassion upon Mankind, and  
taking upon him our flesh and blood, gave  
battel to the Devil, and overcame him:  
and thus won he again our Heritage.  
Wherefore let us doe as this young Lady  
did, let us lay this bloody Shirt, that is, the  
remembrance of the Passion of Christ,  
on the beam of our hearts, let us think  
how our Lord Jesus shed his precious  
blood for us. And if any man, that is, if  
the Devil, or any other would stir us to  
sin, let us think presently on the passion  
of Christ, saying thus: I will take none  
other but thee, who hast shed thy blood for  
me: and thus shall we win everlasting  
life. Unto which God bring us all.  
Amen.

### *The Argument.*

We are here generally advertised of hono-  
ring the Sabbath day: how, for the re-  
deeming of time, to be occupied in  
ghostly contemplation, is profitable to  
the soul & body: Also Preachers of

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Word oftentimes for saying truth purchases ill will. If we bestow our talents in the amplifying of Faith, and furthering one of another with good works, we shall then inherit the fruition of eternal life prepared for Christs Elect.

### The twelfth History.

**I**N Rome sometimes dwelt a mighty Emperoz named Apollinus, who ordained a Law, that every man upon pain of death should celebrate the day of his birth. This Emperoz called to him a Clark that was hight Virgil, and said: My dear Master, there be many hatious offences done in my Empire contrary to the Law, therefore I pray thee that thou by thy cunning wouldst make some craft, whereby I may knowe who trespasseth against the Law privily or openly. When said Virgil, My reverend Lord, your will shall be done. Anon this Virgil through his craft made an Image in the midst of the City of Rome, which denounced and told the Emperors Messengers who trespassed against the Law, and who not. There was at that time dwelling in the City of Rome a Smith that hight Focus, which by no means would celebrate the birth of the Emperoz. It befel upon a night as the Smith lay in his bed, he thought upon

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The Image that accursed many men before,  
 speaking: lest the Image would curse  
 him, wherefore he rose and went to the  
 Image, and said, I make a Vow to God,  
 if thou accuse me I shall break thy head:  
 and when he had said thus he went home.  
 The Emperour on the morrow following  
 sent Challenger to the Image (as before  
 time he was accustomed) to know and un-  
 derstand who had trespassed against the  
 Image. And to them then said the Image,  
 lift up your eyes and behold what is in-  
 graven in my forehead. And when they  
 looked up, they saw this posse written.  
 Times be changed, & men become worse  
 and worse: For he that will say the truth  
 shall have his head broken. Wherefore go  
 ye forth to your Lord, and tell him all that  
 ye have heard and seen. The Challenger  
 went forth and told the Emperour all they  
 had heard and seen.

Then said the Emperour, arm your selves  
 and go to the Image, and if that you find  
 any man that hath menaced or threatened  
 to hurt the Image, bind him hand and  
 foot, and bring him unto me. Then went  
 the Challenger forth to the Image, and  
 said to it tell us the truth, if any man have  
 threatened thee, and we shall revenge thee  
 anon. Then said the Image: Take the  
 South Face, for hee the man that will  
 not honour the Goddike of the Emperour.  
 straight.



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Straightway the Messengers led to the Smith before the Emperour: and there examined him why he kept not the day of the Emperours Fastivity in reverence & honour, according to the Law: When answered the Smith and said: Reverend Lord, I beseech you that you will hear me out, and if I answer not reasonably to all manner of points that ye shall ask me, I will yield me fully to your Grace: then said the Emperour, I will hear thee, and that which is right, that I will do.

Then said the Smith, I must have eight pence every day in the week, and that I cannot get without great labour, and therefore I may not keep that day holy day more than other dayes. When said the Emperour, why must thou have these eight pence: When said the Smith, I am bound to pay daily two pence, and two pence I lend, and two pence I give, and two pence I spend. When said the Emperour, tell me more especially of these eight pence. When said the Smith, I am bound every day to pay two pence to my father, for when I was young he spent daily two pence on me, which I am bound to pay him again for his sustentation: and two pence I owe to my wife. When said the Emperour, why must thou have two pence on the week: When said the Smith, I am

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ever woman but she had one of these properties, either she was wilful and contrary to her husband, or hot of complexion: and therefore that I give her I lose. And two pence I lend to my son, whereby he is sustained, that when I come to age and poverty he may pay me two pence again, like as I do my Father, Also I spend two pence on my self in meat and drink, and that is little enough. Then said the Emperoz, thou hast answered well and wisely. Not long after the Emperoz died, and this Smith Focus was chosen to be Emperoz, because he spent his eight pence so wisely and so profitably, and thus he ended his life in peace and rest.

## The Moral.

Dear Friends, this Emperoz is our blessed Saviour Jesus Christ, which ordained by his holy Law, that every man should keep holy the Sabbath day. This Virgil that made that Image is the holy Ghost, who established among us Preachers to teach vertues and reprove vices, & they should not spare the poor nor the rich. But now if a Preacher should speak the truth against any man, he shall be threatened by the enemies of Christ, that is, by evil men that neither love God nor man. Therefore the Preacher may say now a days,

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dayes, that Poley which was written in  
the fore-head of the Image, Times be  
changed from good to ill, & men be daily  
worle: for who so would speak the truth  
now adayes shall have his head broken.  
Therefore it is needful they be armed, that  
is, Preachers ought to be armed with ver-  
tuous examples of good life, and then they  
need not feare, because they have the truth  
of God to stand by them according to the  
Apostles saying: If God be for us, who  
can be against us.

By this Smith Focus, is understood  
every good Christian man, who daily  
should spend his time in redeeming of e-  
very hours trabel with some profit corpo-  
ral or spiritual: and then ought he to be  
presented before the heavenly Emperour.  
This Focus paid two pence to the Fa-  
ther, and so we should pay to our Father  
of Heaven two pence, that is, honour and  
love. For when we were the children of  
wretchedness, and in bondage, Almighty  
God sent down to the earth his Son to  
redeem us, according to S. Iohn the E-  
vangelist, saying: God loved the world so  
wel, that he gave his only begotten Son  
for the salvation of the world. Also this  
Focus lent two pence to his Son: that is,  
every Christian man ought to lend to the  
Son of God, our Lord Jesus Christ, true  
and unfeigned faith, & fruitful good works

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was made in our life, and he will repay us again at the day of doom with his heavenly mercy, when soul and body shall be glorified. And that he is our brother may be proved by y<sup>e</sup> text of Esay, saying, A child is born to us. This Focus lost two pence to his wife: his wife betokeneth the flesh, upon whom thou lovest two pence, that is, unlawfull love and consent to sin, because the flesh is contrary to the spirit, and is ever subject to sin. This Focus also spent two pence on himself: by the first penny ye shall understand repentance, whereat the Angels in Heavens do greatly reioyce: by the second penny ye shall understand perfect perseverance in amendment of life: for he that abideth unto the end shall be saved. And he that spendeth well these two pence shall obtain everlasting life. Unto which bring us our Lord Jesus Christ. Amen.

### The Argument.

Man being blind through sin, and either by infirmity of frail flesh, or suggestion trespassing with evil and lewd company, though God of his mercy be favourable unto him in his lifetime by reason of the foresaid respect, yet if he accustomedly walk on forward in this Worldly wickednesse, his wilfull blindness shall not excuse

## Geſa Rommerman.

him, but accuſe him in the day of judgement, moſt grievouſly to have offended God, in abuſing his mercy offered, and therefore the leſs worthy to have the reward of the ſimple ſoul, that repentantly and with modeſty liveth in the fruition of everlaſting bliſs.

### The thirteenth Hiſtory.

Some time in Rome dwelt a noble Emperour, which among all other vertues loved beſt mercy: wherefore he ordained a Law, that every blind man ſhould have an hundred ſhillings by the year of his treaſure. It fell on a day, that certain men came to a Tavern to drink wine, and after that theſe men had ſitten in the Tavern three days, the fourth day they were greatly in debt for the wine: wherefore the Waiter came to them and demanded money for his wine. Then ſaid one of the Drinkers, Sirs, the Emperour hath made ſuch a Law, that every blind man ſhall have an hundred ſhillings of his treaſure: therefore let us caſt lots among us, and to whom the lot falleth, let his eye be put out, and ſo he may go to the Emperours Palace, and get an hundred ſhillings to diſcharge us. Now this counſell liked them well, ſo they caſt lots, and the lot fell on him that gave the counſell, and

D 4

his

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his fellows immediately put out his eyes.

And when he was blind, he went to the Emperors Palace, and asked an hundred shillings of the Steward according to the Emperors Decree. Dear Friend, said the Steward, thou didst see with both thine eyes a while since, thou also understandest the Law as well: for the Law is made for men that are blind through infirmities, or by the will of God, but the other day thou hadst thy sight in the Tabern, and hast wilfully lost it. Wherefore go to the Tabern again to thy fellows, and discharge there what thou owest, for here gettest thou not a farthing. When heard this wretched man forsook & told his fellows of the Stewards answer, and with that came in the Thintner and dispossessed them of all their clothes, and beat them, and thus drove them with shame out of the City: And so were they never after seen there.

## The Moral.

Dear Friends, this Emperour is our Saviour Christ, who ordained a Law, that every blind man should have an hundred shillings of his treasure. The blind man becometh every sinner, who sinneth through infirmity, or the entiling of the

## Gesta Romanorum.

the Devil, the World, and the Flesh, and shall receiue an hundred shillings, if he be inwardly repentant of his sin: that is, he shall haue an hundred times more ioy, according to the Scripture, saying, Ye shall receiue an hundred times more ioy if ye repent & turn from sin, and all ye shall haue everlasting life. These men y came to the Tabern to drinke Wine, be Sinners, who oftentimes come to the Tabern of our Adversary the Devil, to drinke of his carnall appetites, that is, they there consume and waste away all spirituall vertues, which they receiued when they receiued the Sacrament of Baptism. Where the Devil our Enemy dispoileth them of all their good deeds that euer they haue wrought befoze. They cast lots, that is, they cast among them the custome of sin, and this lot of sin falleth on such as are unthankful and mercilesse: and such a man wilfully becometh blind, that is, he becometh wilfully a soule sinner like Iudas, that betrayed our Lord without any suggestion or enticing. And therefore such men sin most grievously. When they come befoze the Steward, that is, befoze the Prelates of the Church, they can hardly obtain an assurance of heauen, because they be not in the right way to leaue their sin. Therefore let us study with all diligence to please God, that we may obtain  
ever.



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everlasting life, which is laid up in Heave  
for all those that live modestly, looking for  
eternall saluation. Unto which bring us  
our Lord Jesus Christ. Amen.

### *The Argument.*

A certain vow of love being made be-  
tween the soul of every faithful Christi-  
an and Iesus Christ, we are to consider  
the mercifull and gracious Covenant  
of God toward the faithfull, and to be  
carefull of this Covenant, and we are  
to study to perform our vow, so as we  
at the prefixed day of promise being  
undefiled, may thereby purchase the  
promised place of everlasting glory,  
prepared for all them that seek the glo-  
ry of God, and their soules health.

### The fourteenth History.

**I**N Rome sometime dwelt a mighty Em-  
perour named Philominus, who had one  
only Daughter, who was fair and graci-  
ous in the sight of every man, who had the  
name Aglaes. There was also in the Em-  
perours Palace a gentle Knight that lo-  
ved dearly this Lady. It befell after on a  
day, that this Knight talked with this  
Lady, and secretly uttered his desires unto  
her. When she said courteously, saying you  
have uttered to me the secrets of your  
heart,

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heart, I will likewise for your love utter  
to you the secrets of my heart, and truly  
I say, that above all other I love you best.  
Then said the Knight, I purpose to visit  
the holy Land, & therefore give me your  
troth, that this seven years you shall take  
no other Man, but only for my love to  
tarry for me so long, and if I come not  
again by this day seven years, then take  
what man you like best. And likewise I  
promise you, that within this seven years  
I will take no wife. Then said she, this  
Covenant pleaseth me well. When this  
was said, each of them was betrothed to  
other, and then this Knight took his leave  
of the Lady, and went to the holy Land.  
Shortly after the Emperour treated with  
the King of Hungary for the marriage of  
his Daughter. Then came the King of  
Hungary to the Emperours Palace to see  
his Daughter, and when he had seen her,  
he liked marvellously well her beauty and  
her behaviour, so that the Emperour and  
the King were accorded in all things as  
touching the marriage, upon the condition  
that the Damsel would consent. Then  
called the Emperour the young Lady to  
him, and said: O my fair Daughter, I  
have provided for thee, that a King shall  
be thy Husband if thou list to consent,  
therefore tell me what answer thou wilt  
give to this. Then said she to her Father,

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it pleaseſſe me will: but one thing dear Father I intreat of you, if it might please you to grant me: and this it is, I have vowed to keep my Virginitie, and not to marry this ſeven years, therefore, dear Father, I beſeech you for all the love that is between your gracious Fatherhood and me, that ye name no man to be my Husband till theſe ſeven yeares be ended, and then I ſhall be ready in all things to fulfil your will. Then ſaid the Emperoz, ſith it is ſo that thou haſt thus vowed, I will not break thy Vow, but when theſe ſeven years be expired thou ſhalt have the King of Hungary to thy Husband.

Then the Emperoz ſent forth his Letters to the King of Hungary, praying him if it might please him to ſtay ſeven years for the love of his Daughter, and then he ſhould ſped without fail. Wherewith the King was pleaſed, and content to ſtay the preſcribed day.

And when the ſeven years were ended ſave a day, the young Lady ſtood in her Chamber window and wept ſore, ſaying: Woe and alas, as to morrow my Love promiſſed to be with me again from the Holy Land: and alſo the King of Hungary to morrow will be here to marry me, according to my Fathers promiſſe: and if my Love comes not at a certain hour,

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hour, then am I utterly decessed of the inward love I bear to him.

When the day came, the King hastened toward the Emperour with a great earnestness to marry his Daughter, & was royally arrayed in Purple. And while the King was riding on his way, there came a Knight riding by him, to whom he said, Dear friend, whence art thou, and whence comest thou? the Knight answered and said, I am of the Empire of Rome, and now am lately come from the Holy Land, and I am ready to do you the best service I can. And as they rode talking by the way, it began to rain so fast, that all the Kings apparel was soze wet. Then said the Knight: My Lord, ye have done foolishly, for as much as ye brought not with you your house. Then said the King: Why speakest thou so? My house is large and broad, and made of stones, and moztar, how should I then bring with me my house? thou speakest like a fool. When this was said, they rode on till they came to a great deep water, and the King smote his horse with his spurs and leapt into the water, so that he was almost drowned. When the Knight saw this, and was ober on the other side of the water without peril, he said to the King, ye were in peril, and therefore ye did foolishly, because ye brought not with you your

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your Bridge. When said the King, thou speakest strangely, my Bridge is made of lime and stone, and containeth in quantity more than half a mile, how should I then bear with me my Bridge? therefore thou speakest foolishly. Well, said the Knight, my foolishness may turn thee to wisdom. When the King had ridden a little further, he asked the Knight what time of day it was. When said the Knight, if any man hath list to eat, it is time of the day to eat, and therefore my reverend Lord, I pray take a modicum with me, for that is no dishonour to you, but great honour to me before the States of this Countrey: Then said the King: I will gladly eat with thee. They sat both down in a fair Vine Garden, and there dined together, both the King and the Knight. And when dinner was done, and that the King had washed, the Knight said to the King: My Lord, ye have done foolishly, for that ye brought not with you your Father and Mother. When said the King: what sayest thou? my Father is dead, and my Mother is old and may not travel, how should I then bring them with me? therefore to say the truth, a foolishher man than thou art did I never hear. When said the Knight, every word is praised at the end.

When

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When the Knight had ridden a little further, and was nigh the Emperors Palace, he asked leave to go from him, for he knew a nearer way to the Palace, to the young Lady, that he might come first, and carry her away with him. When said the King, I pray thee tell me by what place thou purposest to ride? When said the Knight, I shall tell you the truth: this day seven years I left a Jet in a place, and now I purpose to visit it, and bring it to me, and if it be whole, then will I take it to me, and keep it as a precious Jewel, if it be broken, then will I leave it: and when he had thus said, he took his leave of the King, and rode forth, but the King kept the broad high-way.

When the Emperour heard of the Kings coming, he went towards him with a great company, and royally received him, causing him to shift his wet clothes, and to put on fresh apparrell. And when the Emperour and the King were set at meat, the Emperour welcomed him with all the cheer and solace that he could. And when he had eaten, the Emperour asked tidings of the King, My Lord, said he, I shall tell you what I have heard this day by the way. There came a Knight to me, and reverently saluted me: and anon after, there fell a great rain, and greatly spoiled my apparrell. And when the Knight  
said:

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said: Sir, you have done foolishly, for that you brought not with you your horse. Then said the Emperour: What cloathing had the Knight on? A cloak, quoth the King. Then said the Emperour, surely that was a wise man, for the horse whereof he spake was a cloak, and therefore he said to you that you did foolishly, because you came without your cloak, for if you had brought with you a cloak, then your clothes had not been spoiled with rain. Then said the King, when we had ridden a little further, we came to a deep water, and I smote my horse with my spurs, and I was almost drowned, but he rid through the water without any peril: then said he to me, ye did foolishly, for that you brought not with you your bridge. Truly said the Emperour, he saith truth: for he called the bridge your Squires, that should have ridden before you, and assaid the deepness of the water. Then said the King, we rode further, and at the last he prayed me to dine with him. And when he had dined, he said, I did unwisely, because I brought not with me my Father and Mother. Truly, said the Emperour, he was a wise man, and saith truth: for he called your Father and Mother, bread, and wine, and other victuals. Then said the King: we rode further, and anon after he asked me leave to go from me, and I

asked



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asked earnestly whither he went: And he answered again, and said: This day seven years I left a Jew in a private place, and now I will ride to see it, and if it be broken and torn, then will I leave it: but if it be as I left it, then shall it be unto me right precious. When the Emperour heard this, he cried with a loud voice, and said: O ye my knights and servants, come ye with me speedily unto my Daughters Chamber, for surely that is the Jew of which he spake; And forthwith his knights and servants went unto his Daughters Chamber, and found he not, for the foresaid knight had taken her with him. And thus the King was deceived of the Damsel. And he went home again to his own Country ashamed.

### The Moral.

Dear Friends, this Emperour is our Lord Jesus Christ, & his fair Daughter is everlasting life, which the Emperour had ordained for Kings, knights, and other men. The knight that loved this young Lady, is every good Christian soul, which holdeth himself not worthy to come into the sight of God unto such joy, as the Apostle saith, The sufferings of this time are not worthy to attain to the glory that is to come. This knight was  
C seven

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seven years absent from his lobe: like as  
a good Christian all the days of his life  
should labour and trabel in fulfilling the  
seven woorks of mercy. By the King  
that came without a Cloak in the rain,  
is to be understood some mighty men in  
this World, which have Cloaks to cover  
all their other clothes. By this Cloak  
is understood Charity, as the Apostle  
saith: Charity covereth a multitude of  
sins: but many men have not this Cloak;  
wherefore they are wet with the rain of  
Pride, Avarice and Retchery. This  
King also was almost drowned, because  
he lacked his Bridge, that is, perfect faith:  
for as we see that no man may pass over a  
great water, broad and deep, without a  
Bridge, or some other thing that is able to  
bear him: Right so, without faith it is  
impossible to please God: for Christ saith,  
If ye have faith as a grain of Mustardseed,  
then may you say to the hills, remove out  
of your places, & they shal remove. But  
many of us now adayes have very feeble  
faith, and therefore do suddenly fall into  
the clay of desperation, and by deadly sins  
often times offend God. Also this King  
had not brought with him his father and  
his mother: By the father which is cause  
of generation, is understood Humility,  
without which there is no vertue in any  
man, and thereto accordeth St. Gregory  
saying,

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saying, He that gathereth all other vertues without Humility, is like a man that casteth dust into the wind. His Mother becometh Hope: therefore he that will obtain everlasting life, must have the Cloak of Charity, the Bridge of Faith, and a Father of Weakness, and a Mother of Hope, as the Apostle saith.

Also this knight went the narrow way, and the King the broad way: for he that will be saved must go a straight way, that is, the way of Abstinence, Almes deeds, Chastity, and Repentance. Of the which way speaketh the Apostle. The way is straight that leadeth unto everlasting life. But many men go the other way which leadeth to Hell, that is, by the way of fleshly lust: and such men go out of the way of everlasting life. Therefore study we to walk the narrow way, that thereby we may obtain everlasting life.

### *The Argument.*

By the History is figured, as appeareth in the Moral, the Soul of every good Christian, held of him as his Daughter, but being seduced, carried away and defiled by Satan her foule enemy, she is reduced by the help and valiant prowess of her heavenly Champion Christ Iesus, unto her former tabernacle. Yet when being ungrateful to

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his Redeemer, forgeteth his duty, & for good rewardeth evil to his Champion Christ Iesus, delivering him to be judged by the Law, as an Offender: but when the Champion avoucheth what he hath done for man and his soul, then he is with shame of his ingratitude constrained to remorse, and call for grace to repent and amend his life, that by the death of his Champion Christ, he may obtain eternal life.

## The fifteenth History.

Somettime dwelt in Rome a noble Emperoz named Agias, which had retained unto him a Knight named Gerard, which was a worthy Warriour, nevertheless he was as meek as a Lamb in the Emperors Court, but in the field he was like a Lion. This Emperoz had a fair Daughter, whom the strong and mighty Earl of Pelesster carried by force away, and defiled, which more displeased the Emperoz than the carrying of her away. Therefore he called unto him his Counsel, and said: Dear Friends, the violence done to me in deflowering of my Daughter, is not unknown to you, and therefore I purpose to give battel to the Earl: wherefore I pray you to be ready at a day, that we may proceed with me in battel.

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said: Sir, we be ready to live and die with you in battel.

When the appointed day of Battel came, they met on both sides, and a cruel sharp conflict was prosecuted on both sides, and almost all on the Emperors part were slain. And as the Emperoz himself was sorely assailed, the knight Gerard put himself among the Enemies before the Emperoz, and fought manfully, and so the Emperoz escaped, and the knight abode and slew the Earl, nevertheless the knight had divers wounds. Notwithstanding this, he abode still till the blood ran down to his foot. And when the Enemies saw that the Earl was slain, they fled, and the knight with his people followed on the chase till they came to the place where the Emperors Daughter was, and led her with him. And thus with triumph and victory he returned again to the Emperoz. For the which victory, and re-obtaining of the Emperors Daughter, he was greatly praised of all people. Not long after it befel, that this knight had a sute in the Emperors Court, wherefore the knight came unto the Emperoz, and prayed him meekly to be favourable to his cause: and furthermore desired him to do reason touching his honest demand.

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When the Emperoz had heard him, he called to him a Iudge, and said, Sir, Our will is, that you do all equity unto this knight. And when the knight heard this, he cried with a loud voyce: Alas, alas, who ever heard of such an Emperoz! Thou wert (said he) in Battel, where thy head should have been smitten off, and I in mine own person (and none other man) put my self in jeopardy for thee, and saved thee: and now thou hast assigned another man to be Iudge in my cause: alas that ever thou wert bozn; and toid that word the knight put off all his cloaths, and shewed the wounds that he had receiued in the battel, unto all the men that there were present, and said: Lo, what have I suffered for thee, O Emperoz, I did put no other man in my stead, and now thou assignest another man in my cause. Doubtly, I say to thee, that I never ferbed such a Loyd before.

When the Emperoz heard this, being almost confounded in himself, he said: O dear Friend, all that thou sayest is truth, thou savedst me from death, thou didst re-obtain my Daughter again, and for my sake thou hast suffered many wounds: verily it is right, that I in mine own person come down and make apend of thy cause, so as may be to thy content, and to mine honour.

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And then the Emperoz laboured very busily in his matter, and made thereof an end according to the knights request: wherefore all men greatly commended the Emperoz.

### The Moral.

Dear Friends, this Emperoz may be called every Christian man, or else all mankind, which had a fair Daughter, that is to say, the soul, made to the similitude of God. This Earl becometh the Devil, which carrieth away, and doth flourish by sin the soul of man, through eating the fruit of the forbidden Tree: wherefore all mankind was in thraldom, till a strong and valiant knight came and put himself on the Crosse to suffer death, as a Redeemer of mankind from the Devil. For if that had not been, we had all been partakers of thraldom everlastingly: and this knight reduced and re-obtained the soul of man unto the Church, wherefore he suffered many great wounds in his body. And now this knight, that is, our Lord Jesus Christ, hath a matter to do among us, that is, to find in us perfect faith: wherefore he is with us daily, that we would be ready all times, saying thus in Apocalipsis his word, Lo, I stand and knock at the door of every



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When the Emperoz had heard him, he called to him a Iudge, and said, Sir, My will is, that you do all equity unto this Knight. And when the Knight heard this, he cried with a loud voyce: Alas, man, who ever heard of such an Emperoz! Thou wert (said he) in Battel, where thy head shuld have been smitten off, and I in mine own person (and none other man) put my self in leopardy for thee, and saved thee: and now thou hast assigned another man to be Iudge in my cause: alas that ever thou wert bozn; and with that word the Knight put off all his cloaths, and shewed the wounds that he had receiued in the battel, unto all the men that there were present, and said: Lo, what have I suffered for thee, O Emperoz, I did put no other man in my stead, and now thou assignest another man in my cause. Doubtly, I say to thee, that I never ferbed such a Lord before.

When the Emperoz heard this, being almost confounded in himself, he said: O dear Friend, all that thou sayest is truth, thou savedst me from death, thou didst re-obtain my Daughter again, and for my sake thou hast suffered many wounds: verily it is right, that I in mine own person come down and make apend of thy cause, so as may be to thy content, and to mine honour.

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And then the Emperoz laboured very busily in his matter, and made thereof an end according to the Knights request: wherefore all men greatly commended the Emperoz.

### The Moral.

Dear Friends, this Emperoz may be called every Christian man, or else all mankind, which had a fair Daughter, that is to say, the soul, made to the similitude of God. This Earl betokeneth the Devil, which carrieth away, and devoureth by sin the soul of man, through eating the fruit of the forbidden Tree: wherefore all mankind was in thralldom, till a strong and valiant Knight came and put himself on the Crosse to suffer death, as a Redeemer of mankind from the Devil. For if that had not been, we had all been partakers of thralldom everlastingly: and this Knight reduced and re-obtained the soul of man unto the Church, wherefore he suffered many great wounds in his body. And now this Knight, that is, our Lord Jesus Christ, hath a matter to do among us, that is, to kindle in us perfect faith: wherefore he cometh on us daily, that we would be ready at all times, saying thus in Apocal. 3. 20. Lo, I stand and knock at the door, and if any

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man wil open to me, I wil come in & sup  
with him. But many men do as the Em-  
peroz did, the which appointed the knight  
another Judge than himself; for now a-  
dayes there be some men that will do no  
repentance for the love of him which as-  
signed no other man but himself to fight  
for us. And therefore against unthankfull  
persons it shall be said thus, I.e. he suffer-  
ed for us on the Cross, dispoiled of all his  
clothing, and shewed to us all his wounds  
that he suffered.

We be therefore thankful unto God for  
all his graces, and be content that we  
may suffer for his love some sorrowfull  
repentance. For he that suffereth pain for  
the love of God in this life, shall receive a  
hundred times more reward in the life  
everlasting. Unto the which our Lord  
Jesus Christ bring all mankind. Amen.

## The Argument.

The soul of man is here warned to eschue  
the pleasant baits and subtill crafts of  
the devil, that she yeeld not to his al-  
lurements, lest he get the vantage of  
this mortal course from her, and be-  
reave her of her joyes in the life to  
come.

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### The sixteenth History.

**T**here dwelt sometimes in Rome a wise Emperoz named Pompey, which had a vertuous Daughter named Aglas. This Damsel had many endowments above all other women in that Empire.

First, she was fair and gracious in the sight of every man: also she was swift in running, so that no man might overtake her by a right Race. When the Emperoz understood these two properties in his Daughter, he was right ioyful: Wherefore he proclaimed throughout all his Empire, that what man now or rich would run with his Daughter, should have her to wife, with great riches, if he could over-run her, and come sooner to the mark than she: and if she over-run him, and came sooner to the mark than he, his head should be smitten off.

When the States of that Empire, as Dukes, Earls, Barons and Knights, heard this cry, they offered themselves one after another to run with her, but ever this young Lady over-run them all: wherefore they lost their heads according to the Law.

That time there was a poor man dwelling in Rome, which thought within himself, I am a poor man, and come of poor kindred,

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kindzed, there is a common cry made, that what man soever can out-run the Emperors Daughter by any means, shall be promoted to great honour and riches: now therefore if I might ober-run her by any manner of way, I should not only be promoted to great honour, but also all my kindzed. When this poor man provided himself of three things, whereby he might win her. First he made a Garland of red Roses and white. Secondly, he made a rich Circle of Silk cunningly wrought. Thirdly, he made a Purse of Silk, imbroydered with precious Stones, & with in the Purse was a Ball of three colours, and upon this Ball was written this Verse, Who playeth with me, shall not be weary of my play. Then put he these three things in his bosome, and went forth to the Palace gate, crying and saying: Come forth fair Lady, for I am ready to run with you, and to fulfil the Law in all things.

When the Emperoz heard this, he commanded his Daughter to run with him. This young Lady went to her Chamber window, and when she saw him, she despised him, and said: I have overcome many worthy Knights, and now must I run with a Churl: nevertheless I will fulfil my Fathers Commandement.

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Anon the Damsel arrayed her for to run  
 with him. And at the last they run toge-  
 ther, and within short space the Damsel  
 got far befoze him. When the Jugler saw  
 this, he threw forth his Garland of flow-  
 ers befoze her. And when the Damsel  
 beheld and saw it, she stooped down and  
 took it up, and set it upon her head, and  
 that while the Jugler went befoze her.  
 But when this young Damsel saw this,  
 she wept sore, & for sorrow she threw the  
 Garland into a ditch, and ran after him,  
 and at last she overtook him, and lift up  
 her right hand, and gave him a buffet, say-  
 ing: Abide thou wretch, it belongeth  
 not thy Fathers son to have me to wife.  
 And then this Lady did over-run him,  
 and went befoze him a great space. And  
 when the Jugler saw this, he took the  
 Girdle out of his bosome, and threw it be-  
 foze her. And when she saw that, she stop-  
 ed down and took it up, and girded her  
 therewith, and the while the Jugler gat  
 befoze her again. Now when he saw that,  
 she was wroth, and took the Girdle, and  
 with her teeth tare it in thre pieces, and  
 then threw it from her: and then she ran  
 fast after him: and at the last overtook  
 him, and then she gave him a great blow,  
 saying: O wretch, thinkest thou to over-  
 come me: and with that she ran befoze  
 him again. The Jugler was sic and sub-  
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till, and kept the Purse till they were nêr the mark, and then he shewd it befoze her, and anon she stooped down and took it up, and opened it, and took out the Ball, and read the Poser: Who playeth with me shall never be weary of my play. And she began to play, and continued so long in playing, till that the Jugler was befoze her at the mark. And thus he won the Emperors Daughter.

## The Moral.

Dear Friends, this Emperoz is our Saviour Jesus Chzist, and his fair Daughter is the Soul of Man, which was made clean by the efficacy of Baptism, and was also swift in running, that is, in vertue, while she was in her cleanness, so that no deadly sin might overcome her. This Jugler that is so subtil and crafty, is the Devil, which studieth day and night to deceive innocents. He provided him of thre things. First, of the Garland, which betokeneth Pride: for why? a Garland of flowers is not set upon the arm, nor upon the foot, but upon the head, that it may be seen: so Pride would be seen. Wherefoze S. Augustine saith: when thou seest a proud man, fear not to call him the son of the Devil, Do thou therfore as the Maiden did, be an-



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gry at thy sins, and cast off the Garland of Pride, into the ditch of Repentance, and so shalt thou giue the Devil a buffet, and overcome him. But when this Jugler, that is, our ghostly enemy the Devil, seeth himself overcome in one sin, then he returneth and tempteth a man in another sin: and casteth before man the Girdle of Lechery. And alas, there be many girded with this Girdle of Lechery: against which Girdle speaketh S. Gregory, saying: Gird we our loins with the Girdle of Chastity, for whosoever is girt with this Girdle shal not lose the hope of life. Then casteth this Jugler (that is the Devil) the Purse with the Ball. The Purse that is open aboue and close under, betokenes the heart, which euermore should be close in the bottom against earthly things, and open aboue to heauenly joy: and the two strings that open and shut the Purse, betoken the love of God, and of our neighbours: the Ball which is round and moveable, to every part of his difference, betokeneth covetousness, which moveth ever both in young and old, and therefore the Poesey was true that was written on the Ball: Who so playeth with me, that is with Covetousness, shal never be satisfied. Therefore saith Seneca: When all sins wax old, then Covetousness waxeth young, Therefore let us take heed that we  
play

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play not with this Ball of Cobetousness,  
and then without doubt we shall obtain  
thzough the merits of Christ, the blis of  
Heaven that never shall end. Unto the  
which be bzing us that shed his pzeious  
bloed for us.

### *The Argument.*

The Preaching of Gods Word and every  
good Prayer, is a sweet sounding melo-  
dy in the Ears of God, & hath a promi-  
sed reward of God, ye there is now and  
then stirred up in us some let thereof  
by our whistling Adversary the Devil,  
& we are hindered for a time, untill by  
the Providence of God godly Preach-  
ers be sent forth, which with the hook  
of Gods Word do win again our lost  
felicity, and so recover the fall of such  
souls as were seduced and led away,  
into the joyful and perpetual fellow-  
ship of the blessed Angels of Heaven.

### The seventeenth History.

Somettime dwelt in Rome a Noble  
Emperoz & a wise, named Theodosius,  
which loved greatly the Musick of the  
Harp, and likewise the pastime of Hunt-  
ing. It befel upon a day as this Emperoz  
hunted in a Forrest, he heard a sweet  
noise of a Harp, so that thzough the sweet-  
ness

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nels therof he was almost ravished of his  
 wits, wherefoze he sought about the Fo-  
 rest to find that melody, and at the last he  
 espied at the end of the Fozeist a poore man  
 sitting beside the water playing on a  
 Harp full sweetly. Then said the Empe-  
 rore: Good friend, procedeth this melody  
 from thy Harp or no? The poore man an-  
 swered and said: My reverend Lord, I  
 shall tell you the truth. Here beside this  
 water, my Wife, my Child, and I have  
 dwelt this thirty years, and God hath gi-  
 ven me such a gift, that when I play on  
 my Harp, I make such melody, that the  
 fishes of this water come out to my hand,  
 so that therewith my Wife, my Child,  
 and I have been sustained in great plenty.  
 But alas, sometime on the other side of  
 this water there cometh a Whistler, and  
 he whistlet so sweetly, that many times  
 the fishes forsake me and go to him: there-  
 foze, my reverend Lord, I crave your help  
 against this Whistler. Then said the  
 Emperore, I shall give thee good help, I  
 have here in my Purse a golden Hook,  
 which I will give thee, take it, and bind  
 it fast to the end of a Rod, and put a  
 Worm upon the Hook, then cast thy Rod  
 into the water, and play upon the Harp,  
 and when thou perceivest the fish to bite  
 on the Bait, draw them up to the Land  
 with that Hook, and then his whistling  
 shall

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shall not abail. When the poor man heard this, he reioyced greatly, and did as he had taught him. And when this poor man began to play upon his Harp, the fishes came to the bait, and then he took them up with his hook, and liued thereby in better estate long time, and at the last ended his life in peace and rest.

## The Moral.

Dear Friends, this Emperour betokeneth our Lord Jesus Christ, which greatly delighteth to hunt the soul of mankind in the Forrest, that is, the holy Church. He loveth also the melody of the Harp, that is, he loveth much them that teach the holy Word of God. This poor man that sat by the waters side, betokeneth the Prelates of the Church, and the Preachers of the Word of God, which ought to be alway resident in their Charge, and not in the world, that is, they should not set their delight on worldly things. The Preachers ought to have the Harp of holy Scripture, wherewith they may praise and honour God, and also therewith draw out of this world sinners. Therefore saith the Psalmist thus, praise the Lord upon the Harp, sing to the Lord with a Psalm of thanksgiving: Psal. 98. 6. But now adayes the Preacher may say, Alas: for when

When I preach and teach the holy Scripture, the Devil cometh and whistlen so sweetly, that the sinners draw to him, and will not hear the Word of God: but they turn themselves onely to the delight of sin. The Devil deceiveth also marked by divers ways.

First, in the time of preaching he maketh some to sleep, and them that he cannot make to sleep, he causeth them to talk and clatter: and them that he cannot make to clatter, he waketh them so dull that they cannot understand what the preacher saith: and them that he cannot beguile by these means, he putteth into them blindness, and causeth them to go out of the Church. Wetold how many ways the Devil useth to deceive mankind, and to hinder the Word of God. Wherefore every preacher, and every reader ought to have the golden book of Gods Word against this whistling, by which they may draw sinners out of this world, to heaven. Unto the which bring us our Lord Jesus Christ, Amen.

*The Argument.*

Mans soul the Daughter of our Saviour, is right dear unto him, & though he be careful for the confirming of her in the state of sincere life, yet she is seduced by

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the suggestion of the flesh, which being a grievous transgressor, is yet by earnest repentance & amendment of life, brought by the soul unto dutiful obedience towards God and man, that thence forwards so continuing they together may be partaker of everlasting blessednesse.

### The eighteenth History.

**T**here dwelt sometime in Rome a mighty Emperour named Ptolomeus, which had but one Child, a Daughter, whom he loved so much, that day & night he was guarded with armed knights; and over those knights he obtained a Controulor to instruct them, whom they should so. He obtained also a steward for to govern his Household. And when all this was done, on a night as he lay in his bed, he resolved that he would go visit the holy Land. And when all things were ready for his journey according to his desire, he called unto him his Steward, and said: My trusty servant, I purpose now to go see the holy Land, and therefore I commit my Daughter to thy keeping, and I charge thee that she lack nothing, but that she have all manner of joy that appertaineth to such a Virgin. Moreover I leave to thy keeping five knights that be thy Guard, and I charge thee that they lack

lack nothing that is fitting for them. Also  
 I leave with thee my Chary hound, com-  
 manding that thou nourish and feed him  
 as hitherto he hath ben: and if thou fulfil  
 all this that I have said, thou shalt at my  
 coming again receive a great reward.  
 Then said the Steward: My Lord, in all  
 that I may I will fulfill your command.  
 Anon the Emperour took his journey to-  
 ward the City of Ierusalem, & the Steu-  
 ard a long tyme kept well the Emperours  
 command and the charge given him.

But at the last it befell upon a day, that  
 this Steward had espied this young La-  
 dy walking alone in an Orchard, with  
 whose love he was suddainly surprized:  
 wherefore straight way, against her will  
 he dishoured her. And when he had com-  
 mitted sin with her, he gave her ill lan-  
 guage, and hated her more than ever he  
 loved her before, and drove her out of the  
 Palace: wherefore the Damsel by this  
 means being driven to necessity & great  
 poverty, went from doore to doore begging  
 her bread. But when the Knights that  
 more her keeperre saw this, they reproved  
 shamefully the Steward of that inhi-  
 mune deed. Then the Steward waxed  
 brash, and for great hate that he had in his  
 heart, he spoiled the Knights of their  
 goods, and drove them from the Palace,  
 and when they were thus robbed and re-



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led, some for lack of living became thieves and some men-killers, so that through this inconveniency they brought great harm.

Not long after there came tidings that the Emperour was arrived in that Land coming homeward. And when the Steward heard this, he was greatly troubled and moped in himself, and said: It cannot be but I shall be accused for my trespass that I have committed against the Emperours commandement, and he hath ever been my good and mercifull Lord, therefore better it were, that I go and meet him with all lowliness and humility, and accuse my self unto him, and ask him mercy, than that any other should prevent me, and accuse me to my Lord for my treason. Then the Steward straight put off all his clothes, save his hose and his shirt, and took three Ropes with him in his right hand, and barefoot went and met the Emperour. Now when the Emperour had espied him coming a far off in such manner he wondred greatly. And when the Steward was come so nigh that he might speak to the Emperour, he fell down on his knees and saluted him reverently. Then said the Emperour, what is befall thee, that thou tellest me after such a sort: for in that thou art my Steward, thou shouldest have met me with a great

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great company of Noble Knights. Wh my Lord quoth he, there is a heaby chance befalln me, for the which it becombes me to meet your Highness thus. Then said the Emperoz, what chance is befalln thee? My Reuerend Lord, quoth he, it behoues you first to ask me why I bring wth me these three ropes. Then said the Emperoz, why bearest thou these three ropes in thy hand? Then answered the Steward, and said: The first rope I bring with me to binde my hands and feet so hard, till the blood burst out on either side, for that I have well deserued: the second Rope I bring with me, to draw me at a Horses tail upon the pavement, till that my bones be bare wthout flesh, for that it is but due to me for the great Treason I have done against you. The third Rope I have brought is to hang me wth, upon an high Gallows, so long till that the Birds light on my Head, and on my Body, and feed themselves on my flesh, for these things are due to such Trespassers and breakers of the Law as I am. Yet Oh my Reuerend Lord, have mercy on me, for I dare not acknowledge my trespass, until I have obtained your pardon. Then said the Emperoz, I see in thee great contrition, therefore tell me thy trespass, and surely thou shalt finde Mercy and Grace. Alas, alas, then said the Steward,

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I have beſſed thine onely Daughter, and have giuen her out of the Palace, ſo that now in great neceſſity ſhe beggeth her bread from door to door, I have alſo diſpoſed thy Knights of all their goods, and haue ſome of them in regard they lack ſubſiſting, become thebes and robbers, and ſome men-killers, and the Controulor of the Knights I haue ſlain, but I fed thy Grayhound with the beſt meat as long as I might, and tied him with a chain, yet at the laſt he brake his chain and went his way, ſo that now he runneth about the Country.

When the Emperoz heard this, he was for aſtoniſhed, and ſaid: Haſt thou deſtroyed my Daughter, whom I loved ſo well, and alſo diſpoſed my Knights, and ſlain their Controulor, and the Grayhound, which I loved well, of whom I gave thee charge, to be gone alſo? Surely were it not that I had forgiven thee, and that thou haſt humbled thy ſelf ſo much, I would haue put thee to the vileſt Death that could be thought: notwithstanding depart hence forthwith, and bring again my Daughter, that thou maieſt marry her, and if any harm hereafter befall to her through thy default, then will I double thy puniſhment. Alſo bring again my Knights, and reſtore to them their goods, and let them in their ſtate and Diſceſ

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as they were before. Also seek diligently  
for my Grayhound till thou find him, and  
then make him fast, so that hereafter in  
the there be no fault found. Now when  
the Steward heard this, he bowed down  
with most humble submission, and thank-  
ed the Emperour for his great mercy. And  
then he went forth, and sought diligently  
through all the Empire, until he found the  
Emperours Daughter, and the knights,  
and the Grayhound, and brought them  
home again. And after he had married the  
young Lady, and restored again the  
knights goods, he ended his life in peace.

### The Moral.

Dear Friends, this Emperour be token-  
ed our Lord Jesus Christ. His Daugh-  
ter be tokened the Soul of Man, made  
after the similitude of our Lord God. The  
five knights are the five Wits, armed  
with the vertue of Baptism for the pre-  
servation of the Soul. The Controul-  
er of the knights is Reason, which ought to  
rule the Wits. The Grayhound is the  
Flesh of man: and the Steward is every  
man, to whom God hath given a life and  
soul to keep, under pain of losing everlast-  
ing life. But wicked and wicked  
man, not rememb'ring what is to come,  
full often corrupteth and pollutes his  
Soul

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Soul with sin, and repelleth her from her  
 Palace of Heauen, and then to moue  
 her from doo to doo, that is, from sin to  
 sin. He disposeth these five knights of  
 their goods, that is, he fiveth wits, or rather  
 gracious Vertues, taking away the na-  
 tural light from their eyes, giving them  
 bad counsel, and also moving their ears to  
 listen unto a lier and backbiting, and  
 so foz of all the other Wits: and thus  
 some be made ha-bes, and some man-kill-  
 ers. The first of these five Wits is  
 Hatred whensoever man is ruled by Will,  
 and not by Reason. The Grayhound,  
 that is the flesh, wherein a man delight-  
 eth, was fed and bound with a Chain of  
 Reason, but breaking out, full oft doth  
 much harm.

The coming again of this Emperoz  
 from the holy Land, betokeneth the coming  
 of our Lord Jesus Christ at the day of  
 Doom to iudge all Mankind. Where-  
 fore let us, as the Steward did, accuse  
 our selves of our sins first, lest the Devil  
 and the World accuse us, then it is too  
 late to ask mercy: therefore put we off  
 our clothes before, that is, our sinful  
 life, and take the three Ropes in our  
 hands. The first Rope, that should bind  
 our hands and feet, betokeneth the Rope  
 of true repentance, which not onely  
 ought to binde our hands and feet, but also  
 our

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our hearts with in us, and our outward  
conversations, in such austerity of life,  
that the blood burst out on every side, that  
is, that sin might hold it self. He also  
accordeth Ezekiel, saying thus: Whenso-  
ever the sinful man doth repent himself  
he shall be forgiven. The second Rope  
for to draw the trespasser, is acknowledg-  
ing of our sins, which should draw us  
from the beginning of our life, unto our  
lifes end, by a perfect Reconciliation of  
our selves to God and man, unto the time  
that the flesh be slain from the bones, that  
is, till the lust of the flesh be turned away  
by the stones of Repentance. For even  
as the stone by Nature is hard, right so  
the way of Repentance ought to be hard.  
The third Rope, that should hang the  
Felon, is the Rope of Amendment of  
life: for it is written in Holy Scripture,  
There is more joy in Heaven over one  
Sinner that turneth unto the Lord in  
time, than over ninety and nine just Per-  
sons.

Like as the Steward brought again the  
Emperors Daughter, so it behooveth us  
to seek about by a fruitful Faith, until we  
find again our lost Soul, and to bring her  
again to the Church, to rule well our five  
Senses, to feed our Grayhound as we  
should, and make our life so clean and  
pure, that we fall not again to sin, for fear  
that

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That it fortune to us woofe, and that we  
have no leisure to ask mercy again at our  
merits. And if we fall all this truly unto  
our lives end, without doubt we shall ob-  
tain everlasting life. To the which our  
Lord bring us all. Amen.

## The Argument.

The violating of our innocency in not  
imitating the Law of God, is here de-  
scribed, which being adjudged after the  
Law, is death, but by the meries of  
Christ our Saviour we obtain salva-  
tion.

## The nineteenth History.

**I**N Rome dwelt sometime a mighty Can-  
peroz and a wife, named Ensenne, who  
ordained a Law, that whosoever ravi-  
shed a Virgin, should be at her discretion,  
whether she would put him to death, or  
would take him to her Husband.

It befell after, that a man ravished in  
one night two fair Maidens: the first  
Maidel which he ravished desired that he  
should die, but the second desired him to  
be her Husband. The Ravisher was taken  
and led before the Judge, that he might sa-  
tisfie both these Maidels according to  
the equity of the cause. The first Maidel  
desired his death according to the Law.

Then



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Then said the second, I desire to have him  
to my Husband: and like as thou hast the  
Law for thee, so in like case I have it for  
me, and also my petition is much better  
than yours, for it is more charitable: ther-  
fore me thinks in my reason, that the  
Judge should give sentence in favour and  
furtherance of my desire. When the  
Judge heard the mercy of the second  
Maiden, he gave judgement that he  
should take her to wife, and so it was  
done.

## The Moral.

Dear Friends, this Emperour betoken-  
eth our Lord Jesus Christ. The ravisher  
betokeneth every sinner, which ravisheth  
Gods mercy, as often as he viol- teth the  
holy Commandments of God by sin, for  
the Devil can never overcome man, ex-  
cept he be suffered by the will: For  
Saint Augustine saith, It is not sin except  
it be voluntary. The ravisher also is cal-  
led before the Justice, when the Soul is  
departed from the Body: and anon the  
first Maiden (Innocency) laid against the  
sinner, that he ought to die everlastingly  
by the Law of Righteousness: But the  
other Maiden (that is, Christs merits) al-  
luded for him, how the mercy of God  
ought to help by hearty Repentance, and  
acknow-

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acknowledging of sins, which is the highway to everlasting life. Unto the which God bying us all. Amen.

### *The Argument,*

The Mother of the Child of Grace and of the Reprobare is here declared, and set forth: but which of them shall be saved, and which of them shall be damned, is not yet revealed to the World, until the last and dreadful day of judgement.

### The twentieth History.

Somettime there dwelled in Rome a mighty Emperoz, and a rich, named Lypodius, which took to Wife a fair Virgin and a gentle, the Daughter of the King of Assyria. This young Lady conceived and bare him a Son, and in the birth she died: not long after her de cease the Emperoz married another Wife and had by her a Son also: and immediately after the second Child was bozn, he sent them both into a strange Land, there to be bzought up. Now when the Childzen had ban there long, the Emperess said: My reberend Lord, ten yers benow fully expired since I bare my Son, and yet I never saw hi n but once, and that was the first day of his birth, therefore I besech you

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you my Lord, to send for him, to the end  
that I may once reioyce me in his sight.  
Then said the Emperoz, I have another  
Child by my first Wife, and if I send for  
thy Son, then must I send for them both:  
notwithstandyng, at the Emperesses re-  
quest he sent for them both: And when  
they were come, they were of passing fea-  
ture, and well trained up, and so passing  
like in all things, that hardy the one  
might be known from the other, but the  
Father knew the difference.

Then said the Mother of the second  
Child: My Lord, I pray you tell me which  
of these is my Son. Then the Emperoz  
called to him that Son that he begat on  
his first Wife. When the Emperesse  
heard this, she gave all care to cherish  
him, and neglected the other Child. Now  
when the Emperoz saw this, he said to  
his Wife, Certainly I have deceived  
thee: for him that thou lovest so much  
is not thy Sonne, but the other is thy  
Sonne. Then set she all her care upon  
the second, and set light by the first.  
When the Emperoz saw this, he said:  
Truly I deceived thee: without doubt  
this is not thy Sonne, but one of them  
two is thy Sonne. Then said the Mo-  
ther, My Lord, I most earnestly intreat  
you, that you would tell me without dis-  
sembling, which of them is my Sonne.  
The

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The Emperoz answered & said, certainly I will nat tell you, untill they be both come to mans estate, and this is my reason: First, I told you that this was your Son, and you cherished him, and forsook that other: and when I told you that this was your Son, then thou slightly regardedst the first, and cherished the second. Wherefore my desire is, that you cherish them both alike, that I may have like love of them. When the Emperess heard this, she cherished them both alike. And when they were both come to age, the Emperoz made a great Feast, and before all his Nobles he told his wife openly which was her Son. When he loved the Emperess greatly, and when she had lived a good time, she ended her life in peace and rest.

## The Moral.

Dear Friends, this Emperors Sons becometh those that be chosen to everlasting life, and those that be not chosen. The Mother of them is the Providence of God that nourisheth them both: therefore our Lord will not that his Providence should let the world know which be chosen, and which be not chosen: For if the know that, then would they love the one and hate the other, and so Charity among

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among us would be o bertholow, and we  
should live in discord and strife: but  
Truth at the day of Judgement shall tell  
to us which of them shall be saved, and  
which of them shall be damned. There-  
fore pray we in this world, that we may  
come to the everlasting feast in Heaven.  
Unto the which God bring us all.

### *The Argument.*

The ungodly of this World will not take  
any pains to live vertuously, and yet  
oftentimes they are enriched for the  
most part with the riches of Fortune,  
but they are not careful of the reward  
laid up for the righteous in Heaven,  
neither do they fear the torments of  
Hell appointed for the Reprobates.

### *The 21. History.*

Somettime there dwelt in Rome a No-  
ble Emperour, named Polinus, which  
had three Sons whom he loved much. It  
befell upon a day, when this Emperour lay  
upon his Bed, he bestought him to which  
of his Sons he might give his Empire  
after his decease. Then called he to him  
his three Sons, and said: which of you is  
most worthy, he shall have mine Empire  
after my decease. The first Son answered  
and

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And said: the Empire by reason should be mine, for I am so fleshly full, that if my foot were in the fire, I had rather it should be burnt, than I would take it out. When said the second, I am (quoth he) more fit for the Empire than thou, for though there were a roze about my neck wherewith I should be charged, and if I had a sharp sword in my hand, for very flesh I would not once put forth my hand to cut the roze to save my life. And when these two Bishops had thus said, then the Ch. b. sp. he for himself thus: I ought to be Emperour b. for you both, for I exceed you in flesh, and I will prove it thus: I lie upright in my bed, and there doopeth water upon my eyes, and for very flesh I will not move my head: neither to the right side of the bed, nor to the left, to save my self. When the Emperour heard this, he bequeathed the Empire unto the youngest, as to the fleshlylest of the bishops.

## The Moral.

Dear Friends, this Emperour betokeneth the Devil, which is the Lord and Father over the ungodly in this world. By the first Son is understood, a man that changeth into evil company, by which he falleth into misdemeanour, and had there

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be burnt in the fire of sin, than depart from them. The second Son betokeneth him that knows himself to be fast bound with the band of sin, wherewith he is to be hanged on the gallows of Hell, and is so sloathful, that he will not cut it away with the sword of true Repentance. By the third Son is understood a man that hears of the tops of Heaven, and the pains of Hell, yet will not move himself to the right nor to the left side to forsake his sins for fear of eternal pain: such a man without doubt, for his sloath shall receive the Kingdom of Hell, from which keep us our Lord Jesus. Amen.

### *The Argument.*

Mans Soul as a Captain General, with his forces of armed Vertues fights against a strong City, the World, wherein is the Castle of Vanity, and in that are the poysoned forces of sin, as mortal enemies of mankind, against whom well to fight, is the means to obtain the victory and triumph everlastingly.

### The 22 History.

**A**lexander the mighty Emperour sometime ruled, who besieged a city of the King of Egypt with a great Host, nevertheless



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these, this Emperoz lost many worthy  
knights without any hurt or stroke. And  
thus from day to day his people died sud-  
denly, whereat this Alexander wondered  
greatly, and was sorrowful therefore in  
his minde, and he called unto him the wis-  
est Philosophers that might be found,  
and demanded of them why his People  
died thus suddenly without any wounds?  
The Philosophers answered and said:  
My Lord, it is no wonder: for upon the  
walls of that Castle within the City is a  
Cockatrice, through whose sight your men  
die, for they are infected with a venom that  
cometh from her eyes, and thereupon they  
die.

Then this Alexander asked if there  
were any remedy against the Cockatrice.  
The Philosophers answered, and said:  
My Lord, there is good remedy, for if it  
please you to set up a large Mirrour of  
clear Glas ober against the Cockatrice,  
betwixen your Host and the Wall of the  
City, when the Cockatrice beholdeth her  
self in the Mirrour, the deadly Nature of  
the venomous sight shall return again to  
her self, and thus she shall die, and your  
men shall thereby be saved. Then the  
Emperoz did as the Philosophers coun-  
selled him, and set up forthwith a large  
Mirrour of excellent clear glas, and thus  
was the Cockatrice slain, and the Empe-

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roz with his Hoast made an assault on the City, and obtained the victory.

### The Moral.

Dear Friends, this Emperoz may be called every Christian man, which ought to gather an Hoast of Vertues, for without vertue no man can fight spiritually. The City against which ye shall fight, is the World, wherein there is an high Castle, that is, Vanity of Vanities, & all is but vanity, In this Vanity standeth the Cockatrice, that is, pride of life, desire of the eyes, the lust of the flesh, wherefore this pride infecteth so many, that they die in sin everlastingly. Wherefore the best remedy against this pride, is the consideration of our uncleanness, how we came naked into the World. And if it be asked why a man is proud, certainly it may be answered thus, for default of cloathing himself with vertues: what shall we do when we die thus ghostly, but set up a pure mirror of conscience, that by that conscience we may consider our slidings, and our hittleness, as in a glass, where we may see our own default: And if we do thus, without doubt the Cockatrice, that is, Pride of life, desire of the eyes, and lust of the flesh, shall be utterly destroyed, and we shall obtain the victory of this

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this worldly City, and by Christs me-  
rits win euerlasting life. Vnto the which  
he bring us all.

*The Argument.*

The Soul of man being conversant in the  
Body, with the flesh, she seeketh by si-  
nister means to overthrow the Soul  
with her unclean lusts after the World,  
where though the Soul for a time suf-  
fereth shipwrack of worldly felicity,  
yet the Lion of the Tribe of Iuda is of  
power, not only to comfort her in  
necessity, but also to revenge her in-  
jury, and to make her to repossesse  
her former estate in the World to  
come.

*The 23. History.*

A Mighty Emperoz sometime ruled  
the Romans, named Archelaus, who  
in his old age espoused a fair Lady, whom  
a young Knight loved, and had to do with  
her as oft as him list. It befell on a night,  
that this Emperoz bethought him in his  
Bed, to visit the City of Ierusalem, where-  
fore without any more delay he ordained  
all things necessary for his journey, and  
taking his leaue of his Emperess, and of  
the States of his Empire, went towards  
the said City.

When

When the Emperors heard this, he took the Master of the Ship aside, and said: If thou wilt consent to me, and be true, ask of me what thou wilt, and thou shalt have it. The Master of the Ship was corrupt with covetousness, and said: O my dear Lady, whatsoever thou wilt command me, I shall without fail fulfill it, so that thou wilt reward me for my labour. Then said the Emperess, before thou doest ought for me, I will give thee what ever thou desirest, so that thou wilt swear to be true to me, and keep my counsel. When the Master of the Ship swore to be true to her.

Then said the Emperess: My Lord goeth with you in your ship, therefore when he is in the midst of the Sea, cast him over-board, that he may be drowned, and thou shalt have what thou wilt for thy reward. When the Master of the Ship heard a great Daff, and said: By the gods Jupiter, after he cometh on board my ship, you shall never see him again. When the Lady gave him as much as he would have, and he departed from the ship.

And within short time after the Emperor took shipping, and when he was in the midst of the Sea, the Master of the Ship took the Emperor and threw him over board into the Sea. When the Master returned again, he told the Em-

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how he cast the Emperoz into the Sea,  
whereof he was right glad.

This Emperoz that was cast into the  
Sea, had learned in his youth to swim,  
and swam to an Island in the Sea, and  
when he was faint, and like to be drown-  
ed, he prayed to God to be his help. At  
the length he came into a little Island,  
wherein was nothing but Lions and Le-  
opards, & such other beasts as swam thi-  
ther from other Lands. When the Em-  
peroz had got to land in that Ile, he espied  
a young Lion fighting with an old Leo-  
pard, and the Lion was too weak, and  
was almost overcome. Now the Em-  
peroz had great compassion on the Lion,  
and drew out his Sword, and forthwith  
killed the Leopard. The Lion from that  
time forth followed the Emperoz, and  
would not leaue him for any thing, but  
the prey that the Lion took, he  
laid at the Emperozs feet, &  
the Emperoz smote fire on a flint stone,  
and with the body of the Beast in the  
fire thus was he fed for a long sea-  
son. At length, as he walked by the Sea  
side, when a goodly Ship came sayling  
by, with a high voice he cried. And  
when the Ship-men heard the voice, they  
wondered what it might be, wherefore  
they sailed toward him: and when they  
came nigh him, he said: Good felends  
take

take me with you, and I shall pay you a good freight. So they took him into their Ship, and the Lion followed him, swimming in the Sea after the Ship: and when the Lion was near drowned, the Ship-men had pity on him, and took him into the Ship. Now when the Emperour came to land, he payed his freight, and went forth with the Lyon till he came near his own Palace, where he heard Trumpets, and all other Musick, and as he marvelled what it might be, there came from the Palace a Squire toward him that he knew, but the Squire knew not him: To whom the Emperour said thus: Good friend, I pray thee tell me what is the cause of this melody. The Squire answered and said, the Emperess is married this day, and all the States of the Empire are at the Feast, and therefore they make such melody. Then said the Emperour to the Squire: where is her Husband that was the Emperour before? The Squire said, that he went to the Holy Land, and was drowned by the way. Then the Emperour said: Sir, I pray you tell the Emperess, and the Lord that shall be her Husband, that I (to please them) will shew their Majesties rare sport with my Lion. The Squire granted to do his errand, and went in and told his Lord and Lady, that a goodly

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old man was at the gate, that would shew  
them sport with his Lion. Then said the  
new married Lady, bying him in, he per-  
chance may deserue meat for his play.  
When the Emperoz with his Lion was  
brought in, the Lion without any setting  
on, ran upon the young knight that was  
newly married, and slew him, and when  
he had so done, he ran upon the Emperors  
also, & deuoured her to the bones, befoze  
all the Lords of the Empire. And when  
the Nobles saw this, they were greatly  
agast, and began to flee. But the Em-  
peroz with his fair speech perswaded  
them, and said: Lo, this is the vengeance  
of God, for this my wife hath used Adul-  
tery long time with this knight that is  
now dead, and she perished my death with  
the Master of the ship, and thereupon  
he threw me into the sea, but God saved  
me from death; and because I holp once  
this Lion at a need, he neuer forsook me  
since, and now, as ye all see, when I  
came into the Palace, without prouo-  
king of me he hath slain both the Adul-  
terers, and therefore understand ye for  
truth, that I am your Emperoz. Now  
when they heard this, they looked more  
seriously upon him, and discerned him to  
be their Emperoz, and greatly reioycing,  
praised God for that miracle, which had  
saved their Loze and Emperoz. And  
they



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they liued together a long time in  
Peace.

### The Moral.

Dear Friends, by this Emperoz we  
may understand ebery Christian Man  
that purposeth to visit the City of Ierusa-  
lem, that is, to get euerlasting life, through  
faith. But his wife, that is, the wretched  
flesh, murmureth against the soul, and  
lobeth better an Adulterer, that is, dead-  
ly sin, than her husband. This Empe-  
roz went into a ship, taking his Jour-  
ney towards the City of Ierusalem, that  
is, he went to the Church of God, which  
is the way to God: but the wife, that  
is, fleshly men, accused him to the Master  
of the ship, that is, to the Prelates of  
the Church, for great Reword, which  
oftentimes do blinde the sight of many  
Iustices, whereby many perfect Men be  
cast out of the ship into the sea to be  
drowned, that is, out of Church into  
the sea of this World. But what shall  
he do then that is thus cast to be troubled  
in this World: certainly, this ought he  
to do: let him learn to swim, that is, let  
him put all his hope in God, and by his  
grace he shall come to an Island, that is,  
the Religion of Heart, and then he shall  
lobe eber the better to keep himself out of  
this

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**This World, and therefore S. James saith:**  
A pure Religion & undefiled before God  
even the Father is this, &c. And he that is  
in this Religion shall find a Lion, whom  
he behoveth to have against the Devil.  
This Lion is our Lord Jesus Christ y  
came of the Tribe of Iuda, who fighteth  
ever against the Devil, and if a man  
hath holpe this Lion, that is, hath served  
God against his enemies at any time, he  
may trust well that he will not forsake  
him at his need, according to the Psalmist,  
saying: I am with him in trouble. By this  
Lion thou must tame thy wife, that is,  
thy flesh with repentance, and slay thy sin,  
and then without doubt thou shalt obtain  
the Empire of Heaven. Unto the which  
bring us our Lord Jesus. Amen.

### *The Argument.*

The Soul of man espoused to Christ in  
Baptism, yet dieth by means of sin,  
leaving behind her Son called Reason,  
or rather the Word of God, which  
searched the disease of man her sinfull  
father: and being sent for to cure the  
Malady of his step-mothers Will, he  
refuseth to administer ghostly com-  
fort unto her.

## The 24. History.

Sometime there dwelt in Rome a Noble Emperoz, named Gregory, who married a vertuous and beautifull Lady to his wife. This young Lady in due process of time conceived and bare a Son, a faire and an amiable child. When this child was ten years old, his Mother the Emperess died: Not long after the Emperoz married another Wife: The second Wife could not affect or love by any meanes the Emperors Son, but did him all the shame and reproach that she might, when the Emperoz perceived this, willing to please his Wife, he exiled his Son out of his Emptre. And when the Son was exiled, he went and studied Physick, so that within short time he was a skillful and a cunning Physitian. It befell not long after, that the Emperoz his Father sickned, and was almost at deaths doore, wherefore when he heard that his Son was so good a Physitian, he sent for him by letters, praying him that he would come to him without delay. Now the Son willing to obey his Fathers commandment, in all haste came to him: and when he had felt his pulses, he discerned the sickness, and ministred physick to him, whereby he shortly recovered.

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Not long after, the Emperess his step-mother began to fall sick, and many Physicians said she would die. And when the Emperoz heard this, he sent to his Son to help her of her sickness. Then said his Son, Certainly Father I will lay on hand on her. Then the Emperoz began to wax wroth, and said: If thou wilt not obey my Commandement, thou shalt henceforth depart my Empire. His Son answered and said, If you do so (dear Father) you do unrightly, for well you know, that you exiled me out of your Empire through her suggestion, and my absence was cause of your sickness, now my presence is cause of her sickness, and therefore I will not meddle with her, nor use any physick unto her, for oftentimes Physicians are deceived in their Patients, therefore I dare lay no hand on her, for if it would fortune her to die, men would iudge that my physick were the cause thereof.

Then said the Emperoz: She hath the very same sickness that I had. His Son answered and said: Though she have the same sickness, nevertheless you are not both of one constitution: for whatsoever I did to you, you were therewith content, and when you saw me come within the Palace, you reioyced at my coming, and was greatly pleased with the sight  
of

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of me that you begat: but when this my  
Step-mother saw me, she was angry, and  
took envy at her heart, and therefore if I  
should but speak to her her sorrow would  
much more increase, and if I should offer  
to touch her, she would be in a rage. Also  
a Physitian profiteth little except the  
Patient take pleasure in him. Now none  
can cure her of envy. And when he had  
spoken his mind, he took his leave and de-  
parted thence.

### The Moral.

Dear Friends, this Emperour betoken-  
eth every Christian man, which is mar-  
ried to Christ in the Baptism of regene-  
ration, for then the soul is made the spouse  
of Christ, on whom our Saviour beget-  
teth a Son, that is, the knowledge of his  
Word and Will. But when the child  
grew to some ten years of age, or to some  
increase in vertue, his mother Christiani-  
ty died: then vertue departed from  
youth, and afterwards the Christian man  
his Father matcheth himself with ano-  
ther woman, the Step-mother of the said  
youth, named ignorant Envy, which in no  
wise could affect the Emperours Son of  
knowledge, wherefore she caused him  
to be banished into a strange Countrey,  
from his Father and her both. It hapned  
that

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that the good Christian man, being obserued by his Wife, falleth sick and sendeth for his Son, that is, knowledge of Gods Word and Will, to cure him as his Physitian, who dutifullly performeth the same, But his Step-mother falling sick at the sight of the Emperors Son, though the Christian man her Husband labours to him to cure her as a good Physitian of her Soul, yet she not liking his good endeavour to win her from ignorant enby of the Truth, is very hardly healed of her sickness, but oftentimes dieth in her ignorant enby and wilful wickedness without any hope of health or life unto eternal salvation, so that the Physitian comes thither too late.

## The Argument.

Iesus Christ the Son of God ought to be cherished and fostered in our hearts by faith & good life: which is taken from us, when we are not thankful unto him for his graces. Wherefore the Preachers of Gods Word, as good Pyhsitians, are sent unto us, for to admonish and warn us to persevere in amendment of life, and constant hope in Christs merits, and so to harbour him in our hearts, as he may thereby bestow on us the promotion of heavenly bliss.

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### The 25 History.

Sometimes there dwelt in Rome a mighty Emperoz named Folenus, who took to wife the Kings Daughter of Germany, a fair Lady and a courteous, which within short time conceived and bare a Son. When the Child was born, the States of the Empire came to the Emperoz, and every one of them besought the Emperoz to have the bringing up of his Son. The Emperoz answered, and said: To morrow shall be a Turney, and there you shall all be, and which of you doth best, and obtaineth the victory, he shall have the keeping of my Son: and if he train him up well, I shall promote him to great dignity and honour, and if he do the contrary he shall die the foulest death that can be thought. Then said they: Most reverend Lord, all this please us well. On the morrow, when every man was come to the Turney, the States lasted ballantly: but at length came a valiant knight named Iosias, who so contragiously bare himself there, that he obtained the victory: and immediately after the Turney was all done, this Iosias took the Child, and led him home with him. And because the Emperors Son should be received with state in his Country, he sent befoze to his  
Castle



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Castle, and commanded his Officers that they should royally provide for him, and that the Childes Lodging should be in the midst of the Castle, and also that the seven Sciences should be portrayed about the Childs Bed, that when the Child waked out of his sleep, he might see in his Bed and behold the same. The Knight had a wholesome Well by the Childs Beds side, wherein he used to bathe himself, and the Knights Wife bare the key of the Well, and there was a Window whereat the Sun might comfortably shine upon him. It fortuned upon a day, that the Lady left open the Window through negligence, which being done, thither came a Bear, and seeing the Window open, went to the Well, and bathed him therein, of whose bathing the Well laboured after, through the great heat which was at that time in the hunted Bear, whereby whosoever drank of that water wared leprous within short time after. So it fortuned that the Lord and the Lady, with all the household, by drinking of the Water of that Well became Lepers, notwithstanding it appeared not presently. Not long after it fortuned there came a great Eagle in at the Window where the Emperors Son lay, and bare the Child away out of the Cradle. Now when the Lord of the Castle heard this, he wept bitterly and said:  
Alas,

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Alas, alas, who is me wretched creature,  
that eber I was bozn, what shall I do?  
now I am the Son of death, for I am be-  
come a loathsome Leper, and so is my  
Wife with all my Household, also the Em-  
perors Son is lost and gone.

Now while he thus mourned, there  
came to him a Physitian, and said: Sir,  
if you will do after my counsel you shall  
not repent you. First, it behoveth you,  
your Wife, and all your Household to be  
let blood, and after that to be bashed and  
clean washed, and then I will apply to  
you my medicine: and when you are whole  
then shall you and your Household walk up  
to the mountains, and seek the Emperors  
Son, for the Eagle hath let him fall there  
in some place. When the Lord followed  
the advice and counsel thus given him  
by the Physitian, and forthwith he and all  
his Household were let blood, and received  
the medicine, and within a short time af-  
ter were all whole and sound. When they  
were thus healed, he took his Horse, ac-  
companied with three men, and rode forth  
to seek the Child, and at last he found him  
whole and sound lying in a valley, where-  
at he greatly rejoiced. And incontinently  
with great joy & gladness he led the Child  
home to the Emperor his Father. Now  
when the Emperor saw his Son in good  
health, he was right glad, and promoted  
him

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him to great honour. And so after that he  
had long time liued there in noble state,  
he after ended his life in peace and rest.

## The Moral.

Dear Friends, this Emperoz betokeneth  
the Father of Heaven, his Son betokeneth  
our Lord Iesus Christ, to nourish  
whom many men desire, at such time as  
they receiue the Sacrament of his death  
and passion. He nourisheth him best, that  
iusteth with the Devil, and overcometh  
him by godly life. This Knight that took  
this Childe with him betokeneth a good  
Christian man, that euer moze abstaineth  
frenely from doing evil, and laboureth con-  
tinually to do good to all men. Therefore  
do we as the Knight did, send messengers  
befoze to pzeare and make clean the Ca-  
stle of our hearts, from all spots of sin, by  
liuely Faith, and so shall this Childe Iesus  
rest in the midst of our hearts.

The Well betokeneth Mercy, which  
ought to be next our Lord, for whoeuer is  
without mercy and truth may not nourish  
the blessed Childe Iesus: but it hapeneth  
oft, that the Knights Wife, that is, the  
flesh of Man, beareth the key of Mercy,  
and oft leaueeth that Well open, and then  
comes the Bear, that is, the Devil, and  
leaueth his loathsome filth in the Well of  
mer-

mercy, and whoso tasteth thereof, shall be infected with the leprosie of sin. The window where in the Sun shined is the grace of the Holy Ghost, by whom men are comforted ghostly. By this window the Eagle cometh in, that is, the flying affections of the wicked World, carrying away the knowledge of God from us, unto the bale of ignorance and security, and then man hath great cause to weep, but what shall we do when the Child is gone, but send for a skillfull Physitian, that is, a discret Minister of the Word of God, which shall give him counsell to let him blood, and all his Household, that is, to put out sin thzough acknowledging thereof, and reconciling himself with earnest repentance, unto his Heavenly Father.

Then must he bathe himself with tears of contrition and compunction of heart, and after that, take the medicine of amendment of life, and so live pure and clean from all manner of sin, and when he hath done thus, he must leap on the Palfrey of god perseverance from evill, and ride forth with the thze men: that is, falling from evill, Praying to God, and well deserving towards men: and then without doubt he shall find the Child Jesus in the valley of Humillity, and not on a Hill, that is, Pride. And if ye do this, doubtles he shall have might and power to

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nourish that blessed Child Jesus, for whose nourishing the Father of Heaven shall promote him unto everlasting joy. Unto the which joy be bring us, that shed his precious blood for us, Amen.

### *The Argument.*

Christ the giver of everlasting glory hath proclaimed a like joy and bliss in Heaven, as well to the poor as to the rich: But the rich ostentines coveting all, loseth the prerogative which the poor in heart enioy by the providence of God; Yet as he is a righteous God, he ordaineth both for the rich and poor in such sort, that if they will, they may together joyfully be satisfied with the great plenty of his abundant graces.

### The twentieth first History.

**S**ometime dwelt in Rome a mighty Emperour, named Fulgentius, which governed his people Nobly, and loved them so much, that he made proclamation throughout all Nations, that whosoever would come to him, rich or poor, at a certain day, should have their petition, what-soever it were. When the mighty men heard this, they were glad, and came at the day assigned, and every man put forth his petition unto the Emperour, immediately

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ately their petitions were granted and fulfilled, insomuch that a great part of the Revenues of the Empire was distributed among them. When every man was joyfull, and went home again, and took possession of such Lands and Castles as the Emperoz had given them.

Straight way after, the poore men in the Emperozs Dominions gathered them together, and said, a common cry was made that whosoever came to the Emperozs Palace should have whatsoever he asked, The rich men have been there lately, and obtained their petitions: therefore go we now, and try if we may obtain any good of the Emperoz. Now this counsell liked them all, wherefore they went to the Emperozs Palace, and there they put forth their Petitions according to the Proclamation.

When the Emperoz had heard them, he said to them: Dear friends, I have heard all your petitions, and it is true that my Proclamation was, that every man indifferently, should come and have their petitions, but the rich and mighty men have been here before you, to whom I have given all that I had, save only the royalty of my Lordship, and so have I nothing left to give you. Whereto the poore men sadly replied, Most gracious Sovereign have compassion on us, and let us

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not go away empty, for we know well, that it is our own default that we came not rather with these other rich and mighty men; but sith it is so, we crave your grace, that we may obtain somewhat, by the which we may live. Then said the Emperour: Good friends, though I have given most of my Lands, Rents, Tene-ments and Castles to the rich men that came before you, nevertheless, I have kept still in mine own hands the sove-raignty and dominion over them, and that I do give to you, and so they shall be your servants, and be obedient to you all. And when the poor men heard this, they greatly thereat rejoiced, and kneeled down to the Emperour and thanked him, saying, Lo, though we be come late, yet we be Lords over all these other. And with this they took their leave and went home a- gain. But when the rich and mighty men heard that, they were greatly mo-ved, and ordained a common Parliament among themselves. And thus it was spo-ken among them: Alas, alas, how may we serve them that sometime were but pe- sants, and are subjects in all manner of things: and now they be made Lords over us. Therefore go we all with one assent to the Emperour, and pray him for redress. When this was said, they forthwith went to the Emperour, and said to him, Rebe-  
rend



rend Lord, what may this mean, those that were our servants ere while, be now our Lords: We beseech your Highness that it may not be so.

Then said the Emperour: My good friends, I do you no wrong, for my Proclamation was common, that whatsoever you asked of me you should have your petition, and you asked only of me Lauds and Honours, and all those I have granted you to your own desires, insomuch that I kept nothing for my self, and you were well content at your going hence. Now after that came the simple and poor men, and asked of me some boon according to my Proclamation, and I had nothing to give them, but onely the sovereignty and dominion over you, which I kept in my hands: and when the poor men cried so to me, I gave them the authority over you, yet I see not that you can blame me therefore: for I gave you all the wealth which I had.

Then said they: O dear and gracious Lord, we pray you let us have your help and advice in this so dangerous a case.

The Emperour answered and said: Sirs, if you will follow my advice, I shall give ye good and profitable counsel.

Then they said: We be ready to follow whatsoever you advise us for our profit.

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When said the Emperoz : My loving Friends, you have receivd of me both Lands and Tenements, and also great plenty of honours and pzeferments, the which by my counsel you shall impart to the po2 men, that they may grant unto you the Soveraignty, & that dominion which they have. When the mighty men heard this, they willingly condescended to impart their goods among the po2 men, and they as willingly gave them again the authority over them, like as they had of the rich men. And thus were they both contented, and the Emperoz was greatly commended of all the people, because he so well contented both parties.

## The Moral.

Dear Friends, by this Emperoz is understood our Lord Jesus Christ, which made a Proclamation by his Prophets, Patriarchs, Apostles, and Preachers, that every man, both po2 and rich, should come and ask everlasting joy, and without doubt they shall obtain their petitions. But the rich and mighty men ask for no other thing, but worldly honour and transitory riches, yet this world shall pass, and all the covetousness thereof : wherefore he gave them so much of worldly wealth, that he had nothing for himself, according

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according to the Scripture: The Birds of Heaven have nests, and the Foxes of the earth have caves, but the Son of man hath nothing in the earth where he may put his head, Mat. 8. 20. The poor men be the meek in heart, of whom the Lord speaketh, saying: Blessed be the poor in Spirit, for theirs is the kingdom of heaven, Mat. 5. 3. So it shall seem that they have sovereignty in Heaven above the mighty men of this World, therefore these rich men ought to impart of their temporall riches with the poor men, according to the Scripture: Make you friends with riches of iniquity, that when ye shall want, they may receive you into everlasting habitation, Luk. 16. 9. And according to Tob. 4. 9. Give alms of thy substance: if thou hast but a little, be not afraid to give a little alms. And thus ye may attain unto the Kingdom of Heaven. Unto the which I beseech Almighty God bring us all.

### *The Argument,*

The Emperor of glory, Christ Iesus, hath two daughters, the one fair, the other foul; the fair daughter is the world, and the pleasures thereof, the foul is poverty & trouble: the fair daughter is desired of many, the foul of few, for he that loveth

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loveh the world regardeth only the vanities thereof, but he that loveth God will suffer all persecution and trouble for the obtaining of him.

### The 27 History.

**I**N Rome sometime dwelt a noble Emperor, named Domitian, which had two Daughters, the one of them was passing fair, but the other foul and ill-favoured: wherefore he proclaimed throughout all his Empire, that who so would take his fair Daughter to Wife, should have nothing with her, but her beautiful and comely personage: But who so would marry his foul Daughter, should have all his Empire after his decease. Now when this Proclamation was made, there came many Lords that desired to marry his fair Daughter. To whom the Emperor answered thus: Sirs, ye wot not what ye desire; for if ye marry her, ye shall have nothing with her but her beautiful and comely personage: and furthermore, if I give her to one of you, rather than to another, you will grudge, therefore if ye will needs have her, & forsake my foul Daughter, you shall just for her; & he that winneth her shall marry her.

Then the Nobles and States of the Empire greatly rejoiced, and for the love of

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of that beautifull Damsell they would not only lust, but fight also: so they set a day of battell, and many worthy men were slain on both sides, never theles one obtained the victoꝝ, and espoused that faire Lady.

The second Daughter which was foul and ill-faboured, seeing her sister so bestowed with great solemnity, wept daily, therefore the Emperoz her Father came to her and said, Dear Daughter, why mournest thou thus? Alas dear Father, quoth she, it is on wonder though I mourn, seeing my sister is married with great honour and gladness, and every man is joyfull of her, and no man careth for my company, therefore, dear Father, what I shall do know not, Then said the Emperoz: O my dear Daughter, all that is mine is thine, and it is not unknown to thee, that he which married thy sister had nothing with her but her beautifull corps: and therefore I shall proclaim in mine own person through mine Empire, that what man will marry thee, I shall assure him the Empire after my decease by Letters patent. Then this young Lady, though she was foul and ill-faboured, nevertheless she reioiced greatly in the promise of her Father. Shortly after the Proclamation was thus made, there came a proper and young knight, which espoused

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ted the Law, and after the death of the Emperoz, he seized upon all the Empire, and he was crowned Emperoz, and the Empzeſe: and after that they liued together a long time in peace and reſt.

## The Moral.

Dear Friends, this Emperoz betokeneth our Lord Ieſus Chriſt, which had two Daughters, the one fair, and the other ſoul: The fair Daughter betokeneth the World, which is full fair and delectable to many men, The ſoul betokeneth poverty and trouble, whom few men deſire to marry with. Nevertheless a Proclamation was made by the holy Scripture, that who ſo would have his fair Daughter, that is, the World, ſhould have nothing with her but her fairneſſe, that is, the worldly vanities, which fade and fall away like as the beauty of man: but who ſo will marry the ſoul Daughter, that is, will voluntarily receive poverty & trouble for Gods love, without doubt he ſhall obtain the Empire of Heaven, according to the Scripture, ſaying: Ye that have forſaken all things for my love, to follow me, ſhall have everlaſting life.

Many Noble and Worthy Men have ſuſtred for the fair Daughter, that is, have ſought and travelled by Sea and by Land  
in

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in this world, for covetousness of worldly riches, and at length there be many slain: for there is nothing here but pride of life, Covetousness of the eye, and of the flesh, where through these grievous sins all the world is put to great damage and mischief: So he that married the fair Daughter, that is, the World, is he that setteth all his affections and whole desire upon the wretchedness and vanities of this wicked World, and will not by any means forsake this vain World, like a wretch. But he that marryeth the foul Daughter, that is, the good Christian man, which for the love of the Kingdome of Heaven, and the everlasting joys thereof, forsaketh all this world, and not only doth this, but also despiseth himself, obeying the true and everlasting God in all things, Such a man certainly shall obtain the joyfull and happy Empire of Heaven: Unto the which bring us our Lord Jesus. Amen.

### *The Argument.*

Devotion, Prayer and Thanksgiving unto God for his gifts, is a sweet sounding Musick, delectable in the eares of God, we are herby warned after our first offending, not to return to our vomit, with the Dog, nor after washing, with the Sow, to wallow



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wallow in the mire: no rather let us bath our selves in the Well of sorrowfull and hearty repentance, in perseverance in good life, that we may live with Christ in everlasting joy and blisse.

### The 29. History.

**I**N Rome sometime dwelt a mighty Emperoz named Andromicha, the which abode all things loved Drunk. This Emperoz had within his Palace a Well of such vertue, that whosoever were drunk, by drinking the water thereof, should incontinently become fresh again, & be delivered from all kind of dizziness. There was also dwelling in the Emperors Court a Knight named Ydrony, whom the Emperoz loved much, but oft times he would be drunk, which vice the Emperoz hated above all things. And when this Knight perceived himself drunk, then would he go to the Well and drink of that water, and so refresh himself, so that whatsoever the Emperoz said to him he would answer him so reasonably, that no drunkenness might be seen in him, and for his witty answers he was greatly beloved of the Emperoz. Nevertheless his fellows sought to draw the Emperors love from him.

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It fortuned on a day, that this Empe-  
roꝝ went to the Foꝛest, where he heard  
a Nightingale sing right pleasantly: of-  
tentimes after he would rise early in the  
mornig, and sometime from his meat,  
and walk into the Wood to hear her sweet  
Song: wherefoꝛe many of his men said  
among themselves: Our Lord delighteth  
so much in the Nightingals song, that he  
reckoneth nothing our profit, insomuch  
that thꝛough two things his love is with-  
drawn from us, that is, by Ydrony, the  
Knight, and by the sweet song of the  
Nightingale. Then said an old Knight  
that was among them: Sirs, quoth he, if  
you will follow my counsel, I shall deliuer  
you of the Knight Ydriony, and of the  
Nightingal, without hurt or death. When  
they answered, and said, whatsoeuer you  
advise us to do we shall straight way ful-  
fil it with all our hearts. When this  
Knight heard this, within a while after  
he chanced to espye this Knight Ydrony  
drunk, wherefoꝛe he locked fast the Well,  
so when this Knight Ydrony came to re-  
fresh himself he found the Well fast  
locked.

Now the Emperoꝝ had a great busi-  
ness to treat of, wherefoꝛe in haste he sent  
for this Knight, because of his great wis-  
dom, to have his counsel. And when he  
came before the Emperoꝝ, he was so drunk  
that

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that he could not mooue his tongue, neither had wit, reason, nor understanding to answer the Emperour to his matter.

But when the Emperour saw this, he was greatly vexed, for as much as he hated that vice: wherefore he commanded anon, that from that day forward he should no more be seen within his Land upon pain of death.

This hearing his foes, they reioyced, and said unto the old Knight: Now we be delivered of this Knight Ydrony, there is no more to do, but that we may find a way to be delivered also of the Nightingale, in which the Emperour delighteth so much.

Then said the old Knight, Your ears shall hear, and your eyes shall see this Nightingale shall be destroyed shortly.

Not long after, this old Knight espied that the Nightingale used to sit upon a tree even above the foresaid Well, where as her Mate came and coupled with her, nevertheless in the absence of her Mate, she took oftentimes another Mate and coupled with him: When she had thus done, then would she descend to the Well to bathe her self, that when her Mate came he should feel no evil savour or scent of that she had done. When the Knight had seen this, on a time he locked the Well, and when the Nightingale would have

habe descended to bathe her self, after the coupling with the other Mate, she found the Well closed: wherefore she flew up into the Tree again, and mourned sore in her manner, and left her Song. Then came her Mate, and saw that she had done against her nature, he returned again, and in short time brought a great Multitude of Nightingals, which flew his Mate, and tare her all in pieces.

And thus was the wise Knight put away, and the Nightingale slain, and the Emperour put from his pleasure, and disappointed of the great comfort he was wont to have.

### The Moral.

Dear Friends, this Emperour betokeneth our Lord Jesus Christ, which loveth greatly the Song of Devotion, for when we pray we speak unto God, and when we read God speaketh unto us. The Well that was in the Palace betokeneth Acknowledging of our sins to God. Therefore if any be drunk with sin, let him drink of the Well of Acknowledging of his sins, and without doubt he shall be safe.

This Ydrony betokeneth every man that wilfully returneth again to sin after his acknowledging sin, like as the Dog,

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that maketh a vomit, and casteth up the meat that he hath eaten before, and afterward when he is hungry, cometh and eateth it again. Nevertheless, if a man that hath thus sinned will drink of the Well of acknowledging his sin, he shall receive his ghostly strength.

The Nightingale that sits on the tree, betokens the Soul that sitteth on the Tree of holy Doctrine. And her song betokeneth the Soul that sitteth on the Tree of devout Prayers to God. But this Soul doth commit evil as oft as she consenteth to sin. Nevertheless, if she run to the Well of acknowledging of sin, and bathe her with the Water of contrition, God shall love her.

But her Foes, that is the Friends of Hell, seeing this, that God is merciful, they stop the Well of acknowledgement of sin, that is, they would withhold us from dutiful acknowledgement, and from due reconciliation of our selves between us & God, and between us and man, without shame and dread of repentance, not to declare our sins. And thus through the temptations of the Devil our Adversary, many have been exiled and put to death everlastingly. And therefore study we to bathe our Souls in this life in the Well of Acknowledgement of Sin, with the Water of Contrition, and then we shall

be sure in the world to come to have for  
everlasting. Unto the which God bring  
us all, Amen.

### *The Argument.*

The Soul of every good Christian man  
ought to prepare armed vertues for to  
withstand the assaults of the Devil. We  
are here put in mind of our deliverance  
from death by the precious blood-shed  
of Iesus Christ: which is a terror to all  
the Devils in hell, if we continue in  
faith and believe in him the bulwark  
of our salvation.

### *The 24. History.*

Somettime there dwelt in Rome a might  
y Emperor named Hernies, which had  
a mighty strong City exceeding strongly  
walled about, and a Bell hanging in the  
 midst of the said City, and whensoever  
the Emperor went to any battel without  
the City, this Bell was ever ring, but  
there did no man ring the Bell, but a  
Virgin. Within short time after it befell,  
that Dragons, Serpents, and also many  
other venomous Beasts, imprisoned  
much people, so that the City was almost  
destroyed: wherefore the States of the  
City went with one assent to the Emper.

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roz, and said: Lord, what shall we do? Lo, our people, our goods, and our City is almost destroyed, and you and we be in perill to perish, though these cruell beasts that consume us, therefore take we good counsel, or else we are undone. Then said the Emperoz: What think you is best to be done in this matter, and how may we be best defended? Then answered one of the wisest and said: My Lord, hear my counsell, and do thereafter, and you shall not repent it: You have in your Palace a Lion, let up a peece of timber for the purpose, and thereunto let the Lion be nailed and made fast, and when other venomous Beasts see him thus used, they will be afraid, and forsake our City, and we shall be in safety. Then said the Emperoz, it pleaseth me well that he be so used, thereby to save you. Then they took the Lion and used him in like manner as aforesaid, which when the other Beasts saw they fled away for fear, and never moze afterwards durst they come thither.

## The Moral.

Dear friends, this Emperoz betokeneth the Father of Heaben, the City well walled, with a Bell in the midst, betokeneth the Soul walled about with vertues. The Bell betokeneth a cleane Conscience that warneth.



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warneth a man to Battell, when he should  
 fight against the Deuil, that he might  
 arm himself before with vertues. The  
 Virgin that should alwayes ring this  
 Bell is Reason, which as a Virgin in-  
 neth unto all rightfull cleannesse. The ve-  
 nomous Dragon that beareth the fire be-  
 tokeneth the flesh of man, which beareth  
 the fire of Concupiscence, which burnt  
 Adam our fore-father, when he eat of the  
 forbidden Apple. The venomous Beast  
 that poysoned the men betokeneth the  
 fiends of Hell, which for the most part  
 haue destroyed all mankind. The Statues  
 of the City betoken the Patriarchs and  
 Prophets, which besought God of coun-  
 sel and remedy, that mankind might be  
 saved, and anon it was counsell'd for the  
 best remedy, that a Lion (that is Christ)  
 should be nailed upon the Cross, accord-  
 ing to the Scripture, saying thus: It was  
 requisite that one man should die for the  
 people, lest all flesh should perish. Then  
 took they Christ, and hung him on the  
 Cross, for the which the Deuil dreadgeth  
 Christian people, and dares not come  
 nigh them. And thus by the grace of God,  
 Christian men shall come to everlasting  
 bliss. Unto the which byma us the Lamb  
 of God, which shed his precious blood for  
 us. Amen.

## The History of

### *The Argument.*

Here is signified the thralldom of man un-  
to Satan by sin, till Christ the Son of  
God descended, with the power of the  
Holy Ghost, to set him at liberty, and  
put him in possession of the Palace of  
everlasting felicity.

### The 30. History.

**T**here dwelt sometime in Rome a  
mighty Emperour and a merciful, na-  
med Menelay, who obtained such a Law,  
that what innocent person were taken  
and put in prison, if he might escape and  
come to the Emperours Palace, he should  
be there safe from all manner of accusati-  
ons against him in his life time. It was  
not long after, but it befell, that a Knight  
was accused, wherefore he was taken and  
put in a strong and dark prison, where  
he lay long time, and had no light but a  
little window, whereat scant light shone  
in, that lighted him to eat such simple  
meat as was brought him by his keeper:  
wherefore he mourned greatly, and made  
sorrow that he was thus fast shut up from  
the sight of men. Nevertheless when  
the keeper was gone, there came daily a  
flightingale in at the window, and sung  
full

full sweetly, by whose song this woful knight was oftentimes fed with joy, and when this Bird left off singing, then would she flie into the knights bosome, and there this knight fed her many a day of the victual that God sent him. It befel after upon a day, that the knight was greatly desolate of comfort. Nevertheless the Bird that sate in his bosome fed upon kernels of Rits, and thus he said to the Bird: Sweet Bird, I have sustained thee many a day, what wilt thou give me now in my desolation to comfort me? remember thyself well, how that thou art the creature of God, and so am I also, and therefore help me now in this my great need.

When the Bird heard this, she flew forth from his bosome, and tarried from him three dayes, but the third day she came again, and brought in her mouth a precious stone, and laid it in the knights bosom. And when she had so done, she took her flight, and flew from him again. The knight marvelled at the stone, and at the Bird, and forthwith he took the stone in his hand, and touched his Girdle and Fetter's therewith, and presently they fell off. And then he arose & touched the doore of the Prison, and they opened, and so he escaped, & ran fast to the Emperors Palace. When the keeper of the Prison

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perceived this, he blew his Horn thrice, and raised up all the Folk of the City, and led them forth, crying with an high voice: Lo, the Chief is gone, follow us him all. And with that he ran before all his Fellows towards the Knight, and when he came nigh him, the Knight bent his Bow, and shot an Arrow, wherewith he smote the Keeper in the Lungs, and slew him, and then ran to the Palace, where he found succour against the Law.

## The Moral.

Dear Friends, this Emperour betokeneth our Lord Jesus Christ, who ordained a Law, that what Innocent, that is, what Person imprisoned wrongfully, might escape and come to the Palace in his heavenly habitation through Repentance and true amendment of life, should find perpetual succour and help.

This Knight betokeneth every one that is innocent, and accused by envy or malice unjustly, taking grief for his present estate.

The Keeper of this Prison betokeneth the Devil, that keepeth such a Man hard bound by sin, and serveth him with riches and delights of this transitory world, that he should not escape from danger.

The

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The Bird that singeth so sweetly be to  
keneth the voice of Heaven, that saith to  
the oppressed, Turn again, now turn again,  
thou prisoner, that is, turn again thou op-  
pressed, and I will receive thee to Grace.  
For when Mankind was in thralldome to  
Sathan in the Prison of Hell, then came  
there a Bird, that is, the God-head, bear-  
ing with him a Stone that betokens our  
Lord Jesus Christ, according to the holy  
Scripture, saying: I am a stone.

The Soul of Christ descended with the  
God-head, and brought with him all man-  
kind out of the Prison of Hell, therefore  
if any of us be in the Prison of worldly  
oppression, touch we our sine with the  
stone, that is, with the vertue of our Lord  
Jesus Christ, by acknowledging our sin in  
faithful prayer, & by true contrition, and  
then without doubt, the chains of our op-  
pression, with the Stone, shall be broken,  
and fall from us, and the door of hea-  
venly Grace shall be opened, and we shall ob-  
tain help and succour in the Palace of the  
heavenly habitation.

And if the Keeper of the Prison, that is  
the Devil, (which is the Blower of the  
horn of Pride, Lechery or Covetousness)  
find in us any sins, then turn we towards  
him manfully, and shoot at him the arrow  
of constant Faith in Jesus Christ, by  
true and unfeigned Repentance, and with-  
out

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Out doubt he shall rise from us : & then by the grace of Almighty God, we may obtain the Palace of Heavenly bliss, where we shall behold the King of all glory. Unto the which bring us our Lord Jesus Christ, Amen.

### *The Argument.*

A poor man exalted to dignity, is here admonished not to be unthankful, and to render evil for good : but even to the most simple ones to be grateful for any benefit, else surely God that gives thee this promotion, will make the brutish creatures of the earth thy enemies, and depose thee from thy dignity, & he that hath helped thee, be he never so base, may in the end have better favour with God and man than thy self, wherefore be warned of ingratitude by this example, and know thy self, thy God, and thy friend.

### The 31 History.

Sometime there dwelt in Rome a mighty Emperour, named Ebolides. It so befell on a day, that this Emperour walked into a great Forest to take his pleasure, where he met suddenly with a poor man, and so soon as this Emperour saw him, he was

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was greatly moved with mercy, and said: Good friend, whence art thou? My Sovereign Lord, quoth he, I am your subject born in your Land, and am now in great poverty. Then said the Emperour: If I knew that thou wert true in every thing, I would promote thee to great riches, therefore tell me what is thy name.

My Lord, quoth he, I am called Lenculus, & I promise you to do you true service, and if I do otherwise, I submit my self unto all manner of punishment that you can put me to. When the Emperour heard that, he promoted him incontinently to great riches, and shortly after he made him a knight, and Steward of his Land. And when he was thus exalted to honour, he waxed very proud, insomuch that he despised both his superiours and inferiours: Not long after this Steward rode by a Forrest, where he met with the Foster, and charged him that he should make an hundred pits in the ground, and cover them over with green grasse and small boughs, that if wilde Beasts fortoned to go to the Forrest that way, they might fall in, and so being taken be brought to the Emperour. The Foster answered and said: Sir, as you have said it shall be done. Not long after it fortoned, that this Steward rode to the Forrest again to see if these pits were made, and as rode he  
be.



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besthought himself how wealthy a man, and how mighty in power he was made, and how most men in the Empire obeyed him, and were at his command. As he rode thus thinking, he said to himself: There is no man greater than I, and with that he smote his Horse with the spurs, and suddenly he fell into one of the deep pits, that he himself had ordained before for the wild beasts, and for the great deepness thereof he could not rise again by any manner of means, wherefore he languished in great perplexity: and straight way after him came a fierce Lion, and fell into the same pit, and after the Lion an Ape, and after the Ape a Serpent. When the Steward was thus beset with these beasts, he was exceedingly afraid.

Then was at that time dwelling in the City a poor man named Guy, that had no riches save only an Ass, whereon daily he carried sticks and wood that fell from Trees, and such as he could get in the Forrest, and those he brought to the Market and sold them: and in this wise sustained himself and his wife as long as he might.

It fortuned that this poor Guy went to the Forrest as he was wont, and as he came by the deep pit, he heard a man cry and say, O dear friend, what art thou?

for Gods sake help me, and I shall recompence thee so well, that thou shalt ever after be the better. When this poor Guy heard that it was the voice of a man, he marvelled greatly, and stood still on the pits brink, and said: Lo, good friend I am come, why hast thou called me? Then said the knight, Dear friend, I am steward of all the Emperors Land, and thus by fortune I am fallen into the pit, and here be with me three Beasts, that is, a Lion, an Ape, and an horrible Serpent, which I fear most of all, and I wot not of which of them I shall be devoured: therefore I pray thee get a long Rope, wherewith thou maist draw me out of this deep pit, and I will make thee rich for ever hereafter: for if I have not help the rather, I shall be devoured of these cruel Beasts.

When said this poor Guy, I may full ill at this time intend to help thee. For I have nothing to live on, but that I gather wood, and carry it to the Market to sell, wherewith I am sustained. Nevertheless I will leave my purposed labour, and fulfill thy will, and if thou reward me not, it will be great hindzance to me and to my poor wife. Then the Steward made a great Oath, and said, I will promote thee and all thine to great wealth. Then said Guy, if you will perform your promise,

promise, I shall do what you command me. And with that he went again to the City, and bought there a long Rope, and came to the Pit again, and said: Sir Steward, loe here I let down a Rope to thee, bind thy self about the middle therewith, that I may pull thee up. Then was the Steward glad, and said: Good friend let down the Rope: and with that he cast the end of the Rope down into the pit. And when the Lion saw it, he caught the Rope and held fast, and Guy drew up the Lion, meaning in himself he had drawn up the Steward, and when he had so done, the Lion thanked him in his manner, and ran to the wood. The second time that Guy let down the Rope the Ape leapt to it, and caught it fast, and when he was drawn up, he thanked Guy in his manner, and ran to the wood. The third time hee let down the Rope, he drew up the Serpent, which thanked him and went to the wood. Then the Steward cried with a high voice: O dear friend, now I am delivered of these three ravenous Beasts, let down the rope to me that I may come up. Then this poor Guy let down the Rope, and the Steward bound himself fast about the middle, and Guy drew him up. And when he was thus help out of pit, he said to Guy as followeth.

Come

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Came to me to moztow to the Palace  
and then I will reward the. Then pozt  
Guy rejoyced therent, and went home  
without any reward. Then his Wiſe de-  
manded of him why he gathered no wood  
whereby they might liue that day. Then  
told he her of the event as it beſel, how  
the Steward fell into a Pit, (and alſo  
the Lion, the Ape, and the Serpent) that  
he had made in the ſaid Fozeſt, and how  
he had holpen him out with a Rope, and  
ſaved him from being deuoured of the  
three venemous Beaſts: and that he ſhould  
go to the Steward, and fetch his reward  
on the moztow. When his Wiſe heard  
this ſhe rejoyced greatly, and ſaid: If it  
ſhall be ſo, pray you riſe to moztow at a  
due hour, and go to the Palace, and re-  
ceiue your reward, that we may be com-  
fozted thereby.

So in the moztning Guy aroſe, and went  
to the Palace, and knocked at the Gate:  
then came the Porter, and asked the cauſe  
of his knocking. I pray the, quoth this  
Guy, go to the Steward, and ſay to him,  
That here abideth a pozt man at the Gate  
that ſpake with him yeſterday in the Fo-  
zeſt. The Porter went and told the  
Steward as the pozt man had ſaid. Then  
ſaid the Steward: Go you again and tell  
him, That he lyeth, for yeſterday ſpake I  
with no man in the Fozeſt, and charge  
him

him that he go away and trouble me no more. The Porter went forth and told poor Guy what the Steward had said, and charged him to go away. Then was this poor Guy sorrowful, and went home, and when he was come home, he told his wife how the Steward answered him. His wife comforted him in all that she might, and said: Go you again and prove him false.

Then on the morrow this Guy arose, and went to the Palace again, praying the Porter to do his Errand once again to the Steward: The Porter answered and said, Gladly would I do the Errand, but I fear me lest it will be to thy hurt. Then went he in and told the Steward, That this poor man was again returned, When the Steward heard that, he went out, and all to beat poor Guy, and left him in peril of death.

When his wife heard this, she came with her Ass, and led him home as she might, and all that she had she spent on Surgeons and Physicians to help him. And when he was perfectly whole, he went to the Forest as he was wont for to gather sticks and small wood for his living. And as he went in the Forest, he saw a Lion dying before him ten Asses that were laden with rich jewels and merchandise. This Lion drove forth the Asses before

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before Guy, which feared him sore, lest he should have devoured him; nevertheless when he beheld the Lion better, he knew well that it was the same Lion that he drew out of the pit. This Lion left not Guy till all the Asses with the merchandise were entered into his yard, and then the Lion did him obeysence, and ran to the wood.

When Guy searched the fardels and found great riches therein, wherefore he made Proclamation in divers Churches, if any man had lost such goods, he should have them again, but there was none that challenged them. And when Guy saw this, he sold the goods, and bought therewith House and Land, and so was made rich. Nevertheless he went to the Forest, as he did before. And as he was in the Forest gathering wood, he spied the Ape on the top of a tree, breaking boughs busily with her teeth and claws, and throwing them down, so that in short time Guy had loaded his Ass. And when the Ape had so done, she went her way, and Guy went home.

Now Guy on the morrow went to the Forest again, and as he sat binding his faggots, he saw the Serpent that he drew out of the pit come toward him, bearing in her mouth a precious stone of three colours, which she let fall at Guyes feet, and  
when

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when she had thus done, she kissed his foot, and went her way. When Guy took up the Stone, and marvelled greatly of what vertue it might be: wherefore hee rose up and went to a Jeweller named Peter, and said: Dear brother, I pray thee tell me the vertue of this pretious Stone, and I shall reward thee for thy labour. When this Jeweller had well beheld and understood the nature of the Stone, he said: Good friend, if thou list to sell the Stone, I shall give thee an hundred Marks for it. When said Guy, I will not sell the Stone, till thou tell me truly the vertues thereof. Then said the Jeweller, without doubt this Stone hath three vertues: the first vertue is, that whosoever beareth this Stone about him, shall have joy without sorrow: the second vertue is, that he shall have plenty without want: the third vertue is, he shall have light without darknes, and it hath also another vertue, that no man may sell it, but for as much as it is worth, and if he do the contrary, the Stone returneth again to the first owner. When Guy heard this, he was right joyfull, and said to himself, in a good hour I doe win these Beasts out of the pit.

Not long after it befell, that this Guy by the vertue of the Stone was made pa-  
sing rich, and bought great possessions and  
things,



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livings, wherefore within a while he was made knight.

It was not long after, but the Emperoz had knowledge how Sir Guy had a Stone of such vertue, wherefore he sent for Sir Guy, commanding him to come to him in all haste, and so he did. And when Sir Guy was come to the Emperoz, the Emperoz said to him: My friend, I have heard say, that sometime thou wert in great poverty, and now thou art made rich by the vertue of a little Stone, wherefore I pray thee that thou sell me that Stone. Sir Guy answered and said, that may I not do, for so long as I have that Stone, I am sure of three things, that is, of joy without sorrow, plenty without want, and light without darkness.

When the Emperoz heard this, he had a greater desire to buy the Stone than he had before, and said to him: Sir Guy, of two things thou must chuse one, that is, whether thou wilt forsake this Empire, and all thy kindred, or else sell me the Stone. Then said Sir Guy: My Lord, if it must needs be thus, be it at your will. Nevertheless I shall tell you the property of this Stone, if you pay not for it as it is worth, without doubt it will come to me again. When the Emperoz said, surely I will give sufficient, for thou shalt receive of me therefore a thousand pound, and so

## The History of

it was done. Sir Guy receiued the money and went home.

On the morow early he opened the Coffer, and found the stone, and then he told to the Lady his wife, how he had found in his Coffer the stone which he sold to the Emperoz. Then said his wife, Good Sir, haste you unto the Emperoz again, and giue him the stone, lest he be displeased, and through malice repnte some deceit in us.

Then went Sir Guy again to the Emperoz, and said to him: My Lord, yesterday I sold you a stone, which if it please you, I would faine see. The Emperoz went for his stone to the Treasury, but found it not, wherefore he was right sorrowful, and came again and told Sir Guy how it was lost. Then said Sir Guy: My Lord, griebe you not, for I told you yesterday, that I might not sell it except I had the value thereof, and yesterday I receiued a thousand pound of you therefore and this day I found it in my Coffer again, and therefore if I had not brought the stone again, peradventure you would haue shewed me your heauie countenance, and with that he shewed forth the stone, whereat the Emperoz marvelled greatly, and said, Sir Guy, by the faith that thou owest to me, tell me how thou canest haue this stone.

Then

## Cesta Romanorum.

Then said Sir Guy, by the faith that I owe to you, I shall tell you the very truty as touching the Stone.

Your Steward that is so promoted up of nought, caused many deep pits to be made in your Forest, and it fortuned that he not long after fell into one of them himself, and thzough the deepnesse thereof could not rise again. It chanced also the same day, that a Lion, an Ape, and a Serpent fell into the Pit with him, at whiche time I was a very poor man, and took great pains for my living, and as I walked into the Forest with mine Ass to gather wood, he cryed to me for to help him out of the Pit, and save him from death, for there were in the Pit with him three venemous beasts, that is a Lion, an Ape, and a foul Serpent, and then he promised me by his word, to promote me and all my kindred to great riches: which when I heard, I was right glad, and let down a Rope unto him, supposing to have drawn him up, and haled a Lion, and after that an Ape, and after a Serpent, and at the last your Steward.

The Lion gave me ten Asses laden with Merchandise, the Ape gave me as much wood as mine Ass might bear, and the Serpent gave me this Stone that I have sold you, but your Steward beat me, and wounded me so sore for my good will,

~~THE~~ The History of

will, that I was born home upon mine  
Aile.

When the Emperoz heard this, his  
heart was moved greatly against the  
Steward, wherefore he examined him of  
that false deed: but he was dumb, and  
would not speak, for so much that he could  
not deny his ingratitude.

Then said the Emperoz: O thou  
wretched creature, unreasonable Beasts,  
as the Lion, the Ape, and the Serpent,  
rewarded him for his good deed, and thou  
that art a reasonable man hast almost  
beaten him to death that saved thee, and  
took thee out of the pit, therefore for thy  
falschod and wickednesse I judge thee to  
be hanged this day on the Gallows, and  
all thy Goods and Lands I grant to Sir  
Guy, and also I ordain that Sir Guy  
shall occupy thy place, and be my Stew-  
ard: and so it was done.

When Sir Guy was thus rewarded by  
the Emperoz, and made Steward, he  
was well beloved of every man as long as  
he lived, and at the last ended his life with  
honour in peace.

The Moral.

This Emperoz betokeneth the Father  
of Heaven, the poore man betokeneth the  
ry man that cometh into this world, and  
at

at last is promoted to great riches and worldly honour, as the Psalmist saith: God lifteth the poor man out of the mire, But many such men neither know God nor themselves, but cause deep pits to be made, that is, unkindnesse and malice, they ordaine against simple men, into the which pits the Devil oft causeth them to fall, according to the Text in Ecclesiasticus, who maketh a pit for another man, himself falleth therein: which Text was well proved by Haman, who caused the Gallows be set up for Mardocheus, but was hanged thereon himself.

This Guy that went daily to the Forest with his Ass to gather wood, betokenes every just and godly man, fearing God in the Forest of this world: his wood that he gathereth betokeneth his faith & good works, which he carrieth upon his Ass, human Endeavour, whereby his soul may have joy, and live in the tabernacle of Heaven, And as the Steward, the Lion, the Ape, and the Serpent fell into the pit, right so a sinful man falleth into the pit of sin: But the Lion of the Tribe of Iuda (that is Jesus Christ) descended with him as oftentimes as the Sinner hath will to come to grace. Therefore saith the Psalmist, I am with him in tribulation.

This Guy draweth up the Lion, that is

## The History of

mans Soul, out of the pit, by the cord of  
vertue: he drew up the Ape also, that is,  
contrary will to reason, that he may obey  
to reason: for of all manner of Beasts,  
the Ape is most like to man, right as a-  
mong all the strengths of the soul, discre-  
tion ought to be linked with reason, and to  
obey reason. He drew up also a Serpent,  
by which is to be understood repentance,  
for two causes: for as the Serpent bear-  
eth in his mouth venom, and in his tail a  
medicine: right so, repentance beareth  
at the beginning bitterness to the doer,  
yet it is sweet and medicinable unto the  
Soul at the end, and therefore every just  
man should draw to him the Serpent of  
repentance. When at the last he drew up  
the Steward from the pit of sin, accord-  
ing unto Christs saying, I am come not  
onely to call the righteous, but sinners to  
repentance. Also it is written, that Se-  
neca the Philosopher taught an Emperoz  
many Lawes and Vertues of truth, and  
at last, as this Steward did, he sought the  
death of Seneca. Also Christ gave power  
to Iudas to work miracles, as he did to the  
other Disciples, yet he betrayed him at  
last: Right so, now adays many children  
of Belial delight more to do harm than  
good, specially to them that would in-  
struct them perfectly both for the soul and  
body.

The

## Gesta Romanorum.

The Lion gave to the just and godly poe, man ten Asses laden with Merchandise: that is, our Lord Jesus Christ giveth unto every righteous man ten Commandments charged with vertues, by which he groweth to the riches of Heaven.

The Ape also gathereth him wood as oft as the just man worketh the fruits of faith: for wood necessarily is profitable for twon uses, that is, to make fire, and to build houses. Even so, Charity reioyceth God and Angels in Heaven, according to the Scripture, More ioy is among Angels for one sinner that repenteth, &c. Charity also rasset the house of Heaven against the coming of the soul.

The Serpent also gave him a Stone of three others colours, which betokeneth our Lord Jesus Christ, whom we seek by Repentance. Therefore saith Saint Ierome in his second Table thus: we should repent us after our shipwrack.

That Christ is the Stone, may be proved by himself saying: I am a living Stone. Christ hath three colours, which betoken the power of the Father, the wisdom of the Sonne, and the humilitie of the holy Ghost: Therefore who so may get this precious Stone shall have the Empire of heaven, ioy without sorrow, plenty without want, and light without darknesse. Unto which bring us our Lord Jesus Christ. Amen.

The



## The History of

### *The Argument,*

By the Nativity of Christ proceedeth joyful gladnes to the world, & salvation unto mankind; yet is man unthankful unto God, contrary to his promise made in Baptism. We are warned in all worldly tempests continually to cleave to Christ by Faith and Hope, to continue in wel-doing, and to withstand the malice of the Devil: the Preachers of Gods Word are sent of God to confound the Devil by sound Doctrine and good life. Life and death is set before men: we ought then to chuse that life that may be for our everlasting comfort.

### The 32 History.

Sometimes dwelt in Rome a mighty Emperoz named Anselm, who had married the Kings Daughter of Ierusalem, a fair Lady and a grattious in the sight of every man, but she was long time with the Emperoz ere she bare him any child, wherefore the Nobles of the Empire were very sorrowful because their Lord had no Heir of his own body begotten. Till at last it befell, that this Anselm walked after supper, in an evening, into his Garden, and bethought himself that

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that he had no Heir, and how the King of Amphy warred on him continually, so much as he had no Son to make defence in his absence, therefore he was sorrowful, and went to his chamber & slept. When he thought he saw a vision in his sleep, that the morning was more clear than it was wont to be, and that the Moon was much paler on the one side than on the other. And after he saw a Bird of two colours, and by that Bird stood two beasts, which fed that little Bird with their heat. And after that came many more Beasts, and bowing their heads towards the Bird, went their way, When came there divers Birds that sang so sweetly and pleasantly; that the Emperour awaked.

In the morning early this Anselm remembered his vision, and wondered much what it might signifie, wherefore he called to him his Philosophers, and also the States of the Empire, and told them his dream, charging them to tell him the signification thereof, upon pain of death, and if they told him true interpretation thereof, he promised them great reward, When said they: Dear Lord, tell us your dream, and we shall declare unto you what it betokens. When the Emperour told them from the beginning to the ending, as it is aforesaid. When the Philosophers heard this, with glad cheer they

m.

## The History of

answered and said: Sir, the vision that you saw betokeneth good, for the Empire shall be clearer than it is.

The Moon that is more pale on the one side than on the other, betokeneth the Emperesse, that hath lost part of her Colour, through the conception of a Son that she hath conceived. The little Bird betokeneth the Son that she shall bear. The two Beasts that fed this Bird betoken the wise and rich men of the Empire, which shall obey the Son. These other Beasts that bowed their breasts to the Bird, betoken many other Nations that shall do him homage. The birds that sang so sweetly to this little Bird, betokeneth the Romans, who shall rejoyce and sing because of his birth, this is the very interpretation of your dream.

When the Emperour heard this, he was right joyfull. Soon after that, the Emperesse travelled in Child-birth, and was delivered of a fair Son, at whose birth there was great and wonderfull joy made.

When the King of Ampluy heard this, he thought in himself, thus: Lo, I have warred against the Emperour all the days of my life, and now he hath a Son, who when hee cometh to full age, will revenge the wrong I have done against his Father, therefore it is better that I send to the

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the Emperoz, and beseech him of truce and peace, that the Son may have nothing against me when he cometh to manhood: When he had thus said to himself, he wrote to the Emperoz, beseeching him to have peace. When the Emperoz saw that the King of Ampluy wrote to him more for fear than for love, he wrote again to him, that if he would find good and sufficient sureties to keep the Peace, and bind himself all the dayes of his life to do him service and homage, and to give him yearly a certain tribute, he would receive him to peace.

When the King had read the tenor of the Emperors Letter, he called his counsel, praying them to give him counsel how he might best do as touching this matter. Then said they, It is good that ye obey the Emperors will and commandement in all things. For first in that he desired of you surety for the Peace, to this we answer thus: We have but one Daughter, and the Emperoz one Son, wherefore let a marriage be made between them, and that may be a perpetuall Covenant of Peace. Also he asketh homage and tribute, which it is good to fulfill. Then the King sent his messengers to the Emperoz, saying, that he would fulfill his desire in all things, if it might please his Highness, that his Son and the Kings Daughter

## The History of

ter might be married together. All this well pleased the Emperoz, yet he sent again, saying, If his Daughter were a clean virgin from her birth unto that day, he would consent to that marriage. Then was the King right glad, for his Daughter was a clean Virgin.

Therefore when the Letters of Covenant and compact were sealed, the King furnished a fair Ship, wherein he might send his Daughter, with many Noble Knights, Ladies, and great riches, unto the Emperoz, for to have his Son in marriage.

And when they were sailing in the Sea towards Rome, a storm arose so extremely and so horribly, that the Ship brake against a Rock, and they were all drowned, save onely the young Lady, which first her hope and heart so greatly on God, that she was saved, and about three of the clock the tempest ceased, and the Lady drave forth over the waves in that broken Ship which was cast up again: but a huge Whale followed after ready to devour both the Ship and her. Wherefore this young Lady when night came smote fire with a stone, wherewith the Ship was greatly lightened, and then the Whale durst not adventure toward the Ship for fear of the light. At the Cock crowing, this young Lady was so weary of the great

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great Tempest and trouble of the Sea, that she slept, and within a little while after the fire surceased, and the Whale came and deuoured the Virgin. And when she awoke, and found her self swallowed up in the Whales belly, she smote fire, and with a knife wounded the Whale in many places, and when the Whale felt himself wounded, according to his nature he began to swim to Land.

There was dwelling at that time in a Country near by, a noble Earl, named Pirris, who for his recreation walking on the Sea shore, saw the Whale coming towards the Land, wherefore he turned home again, and gathered a great many of men and women, and came thither again, and fought with the Whale, and wounded him very sore, and as they smote the Maiden that was in his belly cryed with an high voice, and said: O gentle friends haue mercy and compassion on me, for I am a Kings Daughter, and a true Virgin from the hour of my birth to this day. When the Earl heard this, he wondred greatly, and opening the side of the Whale found the young Lady, and took her out. And when she was thus deliuered, she told him forthwith whose Daughter she was, and how she had lost all her goods in the Sea, and how she should haue been married unto the Emperors Son.

And

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And when the Earl heard this, he was very glad, and comforted her the more, and kept her with him till she was well refreshed. And in the mean time he sent messengers to the Emperoz, letting him to know how the Kings Daughter was saved.

Then was the Emperoz right glad of her safety and coming, and had great compassion on her, saying: Ah good maiden. for the love of my Son thou hast suffered much woe: never theless if thou be worthy to be his wife, soon shall I prove. And when he had thus said, he caused three vessels to be brought forth: the first was made of pure gold, well beset with precious stones without, and within full of dead mens bones, and thereupon was engraven this Verse, Who so chuseth me, shall find that he serveth. the second vessel was made of fine silver, filled with earth and worms, and the superscription was thus, Who so chuseth me, shall find that his nature desireth. The third vessel was made of Lead, full within of precious stones, and thereupon was insculpt this Verse: Whoso chuseth me, shall find that God hath disposed for him. These three vessels the Emperoz shewed the Maiden, and said, Lo here Daughter, these be rich vessels, if thou chuse one of these wherein's profit is there none to others, then shalt thou



## Gesta Romanorum.

thou haue my Son. And if thou chuse that wherein is no profit to thee, nor to any other, loothly thou shalt not marry him.

When the Maiden heard this, she lift up her hands to God and said, Thou Lord, that knowest all things, grant me grace this hour so to chuse, that I may receiue the Emperors Son. And with that she beheld the first vessel of gold which was engraven royally, and read the superscription: Who so chuseth me, &c. saying thus, though this vessel be full of pretious, and made of pure gold, nevertheless I know not what is within, therefore my Dear Lord this vessel will I not chuse.

And then beheld she the second vessel, that was of pure silver, and read the superscription: Who so chuseth me, shall find that his nature desireth: Thinking thus within her self, if I chuse this vessel, what is within I know not, but well I know there shall I find that nature desireth, and my nature desireth the lust of the flesh, and therefore this vessel will I not chuse.

When she had seen these two vessels, and had given an answer as touching them, she beheld the third vessel of Lead, and read the superscription: Who so chuseth me, shall find that God hath disposed

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Thinking within her self, this vessel is not very rich, nor outwardly pretious, yet the superscription saith: Whoso chuseth me, shall find that God hath disposed: and without doubt God never disposeth any harm, therefore by the leade of God this vessel will I chuse.

When the Emperoz heard this, he said: O fair Maiden open thy vessel, for it is full of pretious stones, and let it thou hast well chosen in no. And when this young Lady had opened it, she found it full of fine gold and pretious stones, as the Emperoz had told her before. Then said the Emperoz, Daughter, because thou hast wisely chosen, thou shalt marry my Son. And then he appointed the wedding day, and they were married with great solemnity, and with much honour continued to their liues end.

## The Moral.

This Emperoz betokeneth the Father of Heauen, who was long time without a natural Son, therefore many men were in danger of perishing in Hell. The Emperess conceived when the Angel Gabriel said: Lo thou shalt conceive, and bear a Child. And then the Firmament began to cleare when this little Child lightned the world with his birth. The Son began

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to was pale, when the face of the the Vir-  
gin Mary was overshadowed by vertue  
of the grace of the holy God, and not only  
her face was thus shadowed, but also her  
body, for she was conceived with child as  
another woman, wherefore Joseph would  
have forsaken her privately and gone away.  
This little Bird that came from the one  
side of the Mount Bethlehem our Lord  
Jesus Christ, who at midnight was born  
of the Virgin Mary, wrapped in clothes  
and laid in an Ox stall. The two Beasts  
betoken the Ox and the Ass, that Joseph  
brought with him, which honoured him in  
his birth. These other Beasts that  
came from far, betoken the Shepherds  
in the field, to whom the Angel said thus:  
Lo I shew you great Joy. The Birds that  
sung so sweetly, betoken the Angels of  
Heaven, which sung at his birth this joy-  
full song: Glory be to God above, and  
peace to men on earth.

The King of Amphy, which held war  
against the Emperour, betokeneth all man-  
kind, that were contrary to God as long  
as they were in the Devils power. But  
immediately, when our Lord Jesus Christ  
was born, he bound himself to God, and  
besought him of peace when he received  
his Baptism, for at our Baptism we pro-  
mise to obey only to God, and forsake  
the Devil and all his pomp. The King

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gave his Daughter in marriage to the Emperors Son. Right so every one of us ought to give his Soul in marriage to Gods Son, for he is alwayes ready to receive our Soul as his Spouse, according to the Scripture, saying thus: I will marry thee to me. But ere our soul may come to the Palace of Heaben, we must sail by the Sea of the world, in the Ship of good life: but attentimes there ariseth a tempest in the Sea, that is, trouble of this world, the temptations of the flesh, and the suggestion of the Devil ariseth suddenly and doth smother the vertues that the soul received in Baptism, never theless yet falleth she not out of the Ship of Charity, but keepeth her self surely therein by Faith and Hope. For as the Apostle saith, By hope we be saved. For it is impossible to be saved without Hope or Faith. The great Whore that followeth the Whore, betokeneth the Devil, which by night and by day, lieth in wait to overcome the soul by sin: therefore do we as the Whore did, smite the fire of Charity and love out of the Stone, that is Christ, according to this saying, I am a Stone, and certainly the Devil shall have no power over us. Many men begin well, as did the Whore, but at last they be weary of their good works, and so they sleep in sin; And anon when the Devil perceiveth this,

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this, he deuoureth the sinner in his evil thoughts, delights, consent and works. Therefore if any of us feel our selves in such wise under the power of the Devil, let him do as the Maiden did, smite the Devil with the knife of bitter Repentance, then kindle the fire of Charity, and without doubt he shall cast thee on the Land of good life.

The Earl that came with his servants to slay the Whale, becometh a discreet Preacher, which dwelleth beside the Sea that is, beside the world, and not in the world, that is, not drawn to worldly delation, but ever is ready with good words of holy Scripture to kill the Devil, and to destroy his power. We must all cry with an high voice, as the Maiden did, acknowledging our sins, and then shall we be delivered from the Devil, and nourished with vertuous exercise.

The Emperour sheweth this Maiden three Vessels, that is, God putteth before man life and death, good and evil, and which of these he chosen he shall obtain. Therefore saith Solomon, death and life is set before man, chuse which him list. And yet man is uncertain whether he will chuse life or death.

By the first Vessel of gold, full of dead mens bones, is understood mighty world.

## The History of

ly rich men, who shine like gold outwardly in riches and pomp of the world, nevertheless within they be full of dead mens bones, that is, the works they have done in this world, be dead in the sight of God through deadly sin. Therefore if any man chuse such a life, he shall have that he desireth, that is, such men be like unto Tombs, that be white, and royally painted and arrayed without, and covered with cloth of gold and silk, but within there is nothing but dry bones.

By the second vessel of Silver, we ought to understand some Justices, and wise men of this world, who shine in fair speech, but within they be full of worms and earth, that is their fair speech shall abail them no more at the day of Judgement, than the worms of the earth, and peradventure lesse, for then shall they suffer everlasting pain, if they die in deadly sinne.

By the third vessel of Lead, full of Gold and pretious Stones, we are to understand a simple and poor life, which the chosen souls chuse, that they may be married to our blessed Lord Jesus Christ by humiltey and obedience, and such men bear with them pretious stones, that is, Faith and her fruitfull works pleasing to God: by which at the Judgement day, they be espoused to our Lord Jesus Christ  
and

and obtain the heritage of Heauen. Unto  
the which bring us our Saviour Iesus  
Christ that died on the Crosse. Amen.

*The Argument.*

Man by Baptism promised to live in the  
fear of God, and forsake the Devil.  
Christ sorroweth for our sins, he requi-  
reth dutifull service of us at six severall  
ages, but we are alwayes unready for  
him, yet the mercy of God is so favor-  
able towards us, that he spareth us e-  
ven till the last age of man, vouchsafing  
if then we repent us, and call for grace,  
believing in his mercies, to receive us  
into the Throne of his heavenly grace.

*The 33. History.*

**S**ometime there dwelt in Rome a might-  
ty Emperoz named Calapodus who  
took a fair Lady to his wife. They were  
not long together before that this Em-  
perors conceived and bare him a son, a good-  
ly child and a fair. When he was of age, he  
was set to school, and when he came to  
twenty years of age, he desired his Fa-  
thers Heritage, saying: Dear Father,  
you are an old man, and may not govern  
your Empire, therefore if it please you to  
give it me, it shall be to your ease. When



answered the Emperoz and said: Dear Son, I bzead me soze, that when the Empire is in thy power, thou wilt not fulfill my will oz my desire.

Then answered the Emperesse (for so much as she lobed her Son better than her Husband) and said: My Lord, that cannot be, for thou hast but one Son, therefore as I belte be, he will fulfil thine intent in all thing: This Empire may help him well, and therefore it is best to grant him the Empire. Then answered the Emperoz and said, I will first have of him a Letter Obligation, that whensoever he doo any thing against my will, that then I will depose him from the Empire without any contradiction.

The Son granted this, and did make the Obligation, and sealed it. And when this was done, this young Emperoz war-ed so prond, that he feared neither God nor man, and did very much harm. But his Father suffered it patiently, for he would be corrected by no man.

Now at last there fell a great dearth in the Empire, so that many men died for want of food: this old Emperoz was all alone himself, and began to have need, wherefoze he went to his Son for to have some maintenance, which his Son granted, and suffered for a time. But within short time his Father began to wax sick,

where

## Gesta Romanorum.

wherefore he called his Son, and prayed him to give him a draught of his Must. His Son answered and said: that will I not do, for my Must is not good for your complexion. Then said the Emperour: I pray thee Son give me a draught of thy Wine. His Son answered and said: that he should have none, for my Wine is not yettined, and if I touch it, it will trouble, and therefore I will not bzoach it till it be cleared and fined. Then said his father, give me some of the third Tun. That I will not do (quoth he) for that Wine is not good for a sick man. Then his Father prayed him heartily for a draught of the fourth Tun. Then answered he and said, thereof get ye none, for it is feeble and without any sustentation, and such Wine is not good for you, for it is not comfortable. Then said his Father, now good Son give me then of the fifth Tun. That will I not quoth he, for that Tun is full of lees and dregs, and such is not fit for Men, nor scarcely for Hogs.

When his Father saw he might get nothing of him, after he was perfectly well, he went to the King of Ierusalem, and made his complaint of his Son: and shewed him the letter Obligatory, which his Son had made, whereby his Father might put him out of his Empire without any gain, saying. When the King heard

## The History of

heard this, he called the Emperors son to answer his Father: And when he came, he could not answer to his Father with any reason, wherefore the King put him out of his Empire, and seated his Father therein again: and so he continued all the dayes of his life.

## The Moral.

This Emperour betokeneth our Lord Jesus Christ, according to that saying: Is not he thy Father that hath brought thee up? he hath made thee, &c. Deut. 32. ver 6. the Son betokeneth man to whom he gave all the Empire of this World, according to the Scripture, Heaven he hath given to our Lord, and earth to man. Spauken made an Obligation with our Lord Jesus Christ, when he receibed the Sacrament of Baptism, wherein he promised to serbe him truly, and forsake the Devil, and all his pomp and bath glory. This Emperour began to wax sick on a day, that is, our Lord Jesus Christ is troubled as oft as a Christian sinneth & breaketh his Commandements, wherefore he thirsts greatly for the help of our souls, and then he asketh a draught of the first Cup, that is, he asketh of man the first age of childhood to be spent in his service, but incontinently the wicked child

misbecometh

answereth and saith, I may not do so, for  
 my childhood is weak, that is, it is so  
 tender and so young, that it may not at-  
 tempt so soon to serue God: which is ma-  
 nifestly against the truth, for the child of  
 one day is not without sin. For S. Gre-  
 gory in his Dialogues saith: The chil-  
 dren of five years of age drive out spirits  
 from the bowels of their Fathers. Then  
 when God seeth that he cannot haue of the  
 spirit of his childhood, then desireth he the  
 wine of the second Tun. Then answer-  
 eth the wicked youth, and saith, that his  
 wine is not apt to serue God. And when  
 God may not haue of the second Tun,  
 then asketh he of the third Tun, that is,  
 of the third Tun of his youth. Then an-  
 swereth the wicked young man, and saith:  
 The wine is very strong and mighty,  
 and therefore his youth ought to be spent  
 about manly deeds on this world, and not  
 in good life, which would make him feeble  
 and weak, when God seeth that he may  
 not haue of this Tun, then asketh he of  
 the fourth Tun. And then answereth the  
 wicked man in his manhood, and saith,  
 that aged men are feeble, and may not  
 fast nor do any hard repentance, and if  
 he did, he should be the cause of his own  
 death. Then asketh our Lord of the fifth  
 Tun, that is, of his old age, when he stop-  
 eth, and may not go without a staffe.

But

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But the wicked old man excuseth himself, and saith that his time is too feeble to giue to such a feeble man, for if he should fast one day, it were time on the morrow to make his grave. And when our Lord saith that he may not have the fifth Tun, then asketh he of the sixth Tun, that is when a man is blind, and may go to sin no more, yet desireth he of such a man to take, that is, help of his soul: But the wretched man lying in despair, saith: Alas, alas, woe to me, because I serued not Almighty God my maker, and Redemer here in times past, while I was in youth and in prosperity: now there is nothing left but onely the lees and dregs of wretchedness, therefore what shall it avail me now to turn toward God? But for such men we should lament.

Nevertheless, God is mercifull, that though he might have no service of man in all his time, yet he is content to have the lees of his Tun, that is, the good will, though he doth not serue him otherwise, and so shall his good will stand him in stead of goodly life. For in what hour the sinner doth repent him of his sin from the bottom of his heart, he shall be forgiven, as Ezekiel witnesseth. But there be many that will giue no time, nor no other thing to him, wherefore Christ shall complain to the King of Ierusalem, that is, to the

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the God-head at the Iudgement day, and then as he is God and man, shall he giue a sentence definitiue against such men: saying, I have hungred, and ye gave me no meat, I have been naked, and ye clothed me not, I have thirsted, and ye gave me no drink. Lo, thus shall he reherse to thee the fruits of thy faith. And when this is done, then shall such man be put to everlasting pain, and the iust man into everlasting blisse. Unto which bring us our Lord Iesus Christ. Amen.

### *The Argument.*

Man being captivated by Satan, the world refuseth to do for him, till the God-head of the heavenly Father, bearing an earnest affection unto him, did espouse him, and embrace him within the bosome of inward and entire love, adventuring what he might to set all mankind at liberty, yet grudgeth the world that we should alwayes serve our God, and forsake her: but to eschew all such malignity we are taught in this History.

### *The 34 History.*

In Rome dwelt sometime a mighty Emperour named Anthony, under whose reign the Robbers of the Sea had taken prisoner

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prisoner, a mighty mans son of another Region, and brought him to the Emperors prison being bound. When this young man was thus in prison, he continually wrote to his Father for his ransom, but he would neither pay his ransom, nor send him any thing for to comfort him: This when he heard, he wept sore, and would not be comforted for the unkindesse of his Father.

This Emperour had a fair Daughter, which visited every day the prisoner, and comforted him as much as she might, wishing him to be merry. To whom the prisoner answered and said: How shall I be merry: or how may I joy, thus to ly fast bound in prison from the sight of man: and notwithstanding this, it grievebeth me most that my Father will not pay my ransome.

When the Maiden heard this, she was moved with pity, and said: Dear friend, I am sorry for thee, and therefore if thou wilt grant me one thing, I shall deliver thee from thy anguish and pain. What thing is that? (quoth he.) That thou wilt take me for thy wife, then said the prisoner, I promise you surely to fulfill your request and desire, and for the more assurance, I plight you my troth. When he had so done, shortly after the Dame delivered him out of prison, and fled away



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away with him home to his Fathers house.

When his Father saw his Son and the Maiden together, he asked the cause why he brought the Maiden with him: Then said his Son: Sir, this Maiden delibered me out of Prison, and therefore she shall be my Wife. Then said his Father, I will not consent that she shall be thy Wife, for this reasonable cause, which I shall shortly shew thee.

The first is this, it is not unknown to thee, that the Emperors her Father might have had for thy deliverance great plenty of riches, and for as much as she was untrue to her own Father, and true to thee, it seemed well that thou shouldst not trust long to her: for being false to her own Father, it is to be feared she will not be true to another man.

The second reason is this, the cause why she delivered thee out of Prison, was neither for pity nor for love, but for carnal lust that she had to thee. For at thy deliverance she made Covenant with thee to be thy Wife, and had of thee thy troth, and hath accompanied with thee: therefore say (saith he) it is no reason that she should be thy Wife.

The Maiden answered to these objections, and said: As for the first reason that thou layest against me, that I should be untrue

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untrue to my Father, that is false: For my Father hath plenty of riches, and thy Son is but poor, and therefore I help him for pity, and for none other cause, and nevertheless, thou that art his Father wouldest not pay his ransom, that he might be delivered out of prison. Doe for this cause I have delivered him, therefore I am kinder to him than thou that art his own Father, and he is more beholding to me than to thee.

Unto the other reason: whereas thou sayest, that I delivered him because of carnal lust: I answer and say plainly, that it is not truth: for all manner of carnal love is caused of strength, and beauty, but thy Son is neither strong nor beautiful, for his imprisonment hath taken away his strength and beauty, for by the pain he hath had in prison, he is brought low, and made unlovely to sport, and therefore pity only moved me to deliver him, and not carnal lust.

Then said the Son: Dear Father: for as much as I was in peril of death, and wrote unto you to pay my ransom, that I might be delivered, and you would not help me, but this gentle Damiel for pity hath saved me from death, and delivered me out of prison, therefore surely he shall be my wife. So forthwith he married her with great honour, and with her ended his life.

The

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### The Moral.

Dear friends, this Emperoz betokeneth the Father of Heaven. The young man which was taken with the Pirates of the Sea, betokens all mankind, which was taken with the Devil, by the sin of our fore father Adam, and was cast into the Prison of Hell with great sorrow and pain. His Father would not ransom him, that is, the world would do nothing for him.

This fair Daughter betokeneth the God-head, which came down from Heaven, and took manhood of the Virgin Mary, and so made a ghostly marriage between him and man: and upon this condition he delivered mankind out of the Prison of Hell, when he came from Heaven, and forsook the fellowship of Angels for to dwell with us in this wretched vale of tears. But the Father, that betokeneth the World, grudgeth ever against him, and would not suffer that the soul of man should become the spouse of Jesus Christ, but that she should alway serve him, and should forsake our Lord.

Therefore if we follow the world and its vanities, certainly we shall fall into the snare of the Devil. From the which defend us our blessed Saviour Jesus Christ. Amen.

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The

## The History of

### *The Argument.*

It is the Ordinance of God, that no man shall labour for worldly promotion by covetousnes and falshood, nor by deceit or other evil courses, Man for his first transgression should have been adiuged to perpetual torment in hell had not the son of God voluntarily offered himself to the death, to save mankind, and destroy Satan his enemy, so that thereby he might live with him in the habitation of heaven everlastingly.

### The 35 History.

**S**ometime in Rome there dwelt a noble Emperoz of great libelyhood named Alexander, which abode all vertues loved the vertue of Bounty, wherefoze he ordained a Law for great Charity, that no man under pain of death should turn a Place in his dish at his meat, but onely eat the whyte side, and not the black, and if any man would attempt to do the contrary, he should suffer death without any pardon: but yet ere he died, he should ask three petitions of the Emperoz what him list (except his life) which should be granted him.

It befell after upon a day, that there  
came

came an Earl and his Son, of a strange Countrey, to speak with the Emperour, And when the Earl was set at meat, he was served with a Porce, and he which was an hungry, and had an appetite to his meat, after he had eaten the white side he turned the black side, and began to eat thereof: wherefore straightway he was accused to the Emperour, because he had offended against the Law. Then said the Emperour: Let him die according to the law without any delay.

When the Earls Son heard that his Father should die, immediately he fell down on both his knees before the Emperour, and said, O my reverend Lord, I most humbly intreat you, that I may dy for my Father. Then said the Emperour: It pleaseth me well, so that one die for the offence. Then said the Earls Son, sith it is so, that I must die, I ask the benefit of the Law, that is, that I may have thre petitions granted ere I die. The Emperour answered, and said: Ask what thou wilt, there shall no man say thee nay.

Then said this young Knight: My Lord, you have but one Daughter, the which I desire of your Highness, that she may lie one night with me before I die. The Emperour granted for fulfilling of the Law, though it were against his will. Nevertheless this Knight desired her

## The History of

not as that night: therefore hee greatly pleased the Emperoz.

The second Petition is this: I ask all thy treasure, and immediately the Emperoz granted, because he would not be called a breaker of the Law. And when the Carls Son had received the Emperozs treasure, he imparted it both to poor and to rich, by means whereof he obtained their good wills.

My third petition is this: I ask my Lord, that all their eyes may be put out incontinent, that saw my Father eat the black side of the Plaike. Wherefore the Emperoz made inquisition immediately, wher it was that saw the Carl turn the black side of the Plaike. And they that saw him turn the Plaike bethought them, and said within themselves: If we acknowledge that we saw him do this trespass, then shall our eyes be put out: and therefore it is better that we hold us still. And so there was none found that would accuse him.

When the Carls Son saw this, he said to the Emperoz: My Lord (quoth he) ye see there is no man accuseth my Father, therefore geve me rightfull judgement. Then said the Emperoz: For as much as no man will acknowledge that they saw him turn the Plaike, therefore I will not that thy Father shall die. So thus the Son

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Son saved his Fathers life, and after the  
Deceale of the Emperoz married his  
Daughter.

### The Moral.

Dear Friends, this Emperoz betokeneth the Father of Heaben, which ordained a Law, that no man should turn the black side of a Plaice, that is, there should no man labour for riches and promotion by cobetounesse and falshood. The Earl that came to the Emperoz betokeneth Adam our fore-father, who came out of the Land of Eden, and turned up the black side of the Plaice, when he eat of the Apple of the forbidden tree, wherefore he should have been condemned to everlasting death: but his Son, that betokeneth our Lord Jesus Christ, he took the flesh of Adam, and proffered himself voluntarily to die for him: and the Father of Heaben granted that he should go down to die for mankind.

Nevertheless, before he died he asked three petitions of his Father of Heaben, The first was this, that he might have by him his Daughter, which betokeneth the soul of man, and bring her with him into the bosome of Heaben, according to the words in Osca, saying, I will wed her to my self.



## The History of

The second Petition was this, all the Emperors treasure, which becometh the treasure of heauen, according to this Scripture: Like as the Father hath disposed for me, so I dispose for you.

The third petition is this, that all their eyes should be put out, that is, that the Devil, and all false witnesses be put from the light of heavenly grace.

And thus saved be mankind, and led him up with him into the Palace of Heauen. Unto the which Palace bring us our Lord Jesus. Amen.

## The Argument.

The Father of Heauen, of his meer grace promoteth some poor men, raising them from the dust to sit among Princes, but they extolling themselvs without regard of Gods goodnes, they are again made abject by him. The Devil worketh deceit in his members against the godly, Christ came down from heauen to minister the water of eternal life unto man, and by his death and passion to revive our souls (which before were dead) unto the firm state of eternal felicity, and to purchase happiness with his precious blood,

## The 36 History.

**I**N Rome there dwelt sometime a mighty Emperoz, named Leonicius, who on a day rode to a Forest to disport himself, where he met suddenly with a poor man, to whom he said thus: Friend, what art thou? and whence comest thou?

My Lord (quoth he) I am come from the next City, and I am your man. Then said the Emperoz, thou seemest poor, wherefore if thou be honest and true, I will promote thee to great riches and honour. When answered the poor man, and said: my Lord, I promise you faithfully to be true to you as long as I live. The Emperoz anon made him a knight, and gave him great riches. When he was thus promoted, he waxed so proud, that he thought himself more able to be an Emperoz than his Lord, wherefore he made suggestion to divers Lords of that Empire, that he might usurp and take upon him through strength of them to be Emperoz.

When the Emperoz heard this, anon he exiled him, and all those that were consenting to him, so that they lived abjects in great wretchednesse and sorrow: and then the Emperoz ordained other men in their stead, and gave them all the possessions of those traitors.

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And when the banished men heard that strangers had taken possession of their lands and goods, anon they conspired against them, and through treason requested them to a Banquet. And they as innocents, thinking upon no such treason, came at the day assigned, and were served with five poisoned Dishes, whereby as many as tasted of those dishes died incontinent.

When the Emperour heard this, he was greatly moved, and assembled his counsel, to enquire what was best to be done for this treason, and for their death. Then said the Emperours Son: My Lord, I am your Son, and you are my Father, and therefore I shall give you good counsel, and profitable to all men. Not far hence to a little Nation, wherein dwelleth a fair Maiden, and a gracious in the sight of every man, which hath an Orchard, wherein is a Well, the water whereof is of such vertue, that if it be cast upon a dead man, straightway he shall live again and recover his life. Therefore my Lord, I shall descend unto that Nation, and seek that water, whereby they that were slain at the Banquet, may be restored again to life. And when the Emperour heard this, he greatly rejoiced, and said thus: Son thy counsel is good.

And straightway the Emperours Son went into the said Nation, and fell in con-  
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## Gesta Romanorum.

ceit with the Maiden, insomuch that he entred into the Garden, and assailed to taste the water of the Well. And when he had so done, he made fibe deep trenches in the ground, in the which the water ran till it came where the dead men lay buried, hereupon when the water touched them, they arose from death to life. Then the Empeors Son with great joy led them unto his Father: And when the Emperoz saw this, he was right joyfull, wherefore he crowned his Son with a Laurel Crown in token of bliscoy, and so he ended his life in rest and peace.

### The Moral.

Dear Friends, this Emperoz betokeneth the Father of heaben. The pmo man that was promoted, betokeneth Lucifer, that was exalted of nought, & enthroned in the Empire of Heaben with great ioy and clearnesse, but thzough his pryde he thought he might be like unto Almighty God, and not onely like him, but more than Almighty God: wherefore the Father of Heaben exiled him, and all them that consented to him, to Hell: and in his place man was exalted to great ioy and honour. The Devil seeing this, it much grieved him that man should come to such glozy, and honour, and bade Adam and Eve

## The History of

to a Banquet, when they did eat of the Apple against Gods Commandement, and counselled them thus, saying: In what hour ye eat of this Apple, ye shall be like Gods, knowing good and evil. And at this cursed banquet they were served with five messes that were popsoned, that is, their five wits were accorded in eating of the Apple, whereof man was infected and died. This hearing the Emperors Son Christ Jesus, moved with mercy, he came down from Heaven into this world and acquainted him so well with the blessed Virgin Mary, that he found in her the Well of Manhood, and conjoynd it to the Godhead, according to the Scripture: I am the Well of life, who drinketh of me shall not thirst. After that he suffered to be made five trenches in the ground, that is, five wounds in his body, out of the which ran both blood and water, whereby all mankind was raised from death to life, and led them up into the Palace of Heaven. Unto the which bring us our blessed Saviour Jesus Christ. Amen.

## The Argument.

The father of heaven extendeth his goodness divers ways towards frail man, yet he taketh contrary ways, living in spirituall fornication, for the which being  
exiled

## Gesta Romanorum.

exiled from the state of felicity, he is compelled to lead a miserable and painful life. But being reconciled by the death of his Saviour, he repossesseth the Heritage of heavenly felicity.

### The 37 History.

**S**ometime in Rome there reigned a mighty Emperour named Dunstanus, in whose Empire there dwelt a gentle Knight that had two Sons. One of his Sons matched himself against his Fathers will with a common Harlot. The Knight hearing this, exiled his Son from him, and when he was thus exiled, he begot on this woman a Son: and soon after that he waxed sick, and in penury, wherefore he sent Messengers to his Father, beseeching him of his mercy: this hearing his Father, he took compassion and ruth on him, wherefore he was reclaimed from banishment. And when he was thus brought again to his Fathers grace, he gave his child which he had by the common woman to his Father, who kindly received him, and nourished him as his Son.

When the other Son heard this, he said to his Father: Father, quoth he, it seemeth to me that you are out of your right mind, which I will prove by good reason. For he is out of his right mind that re-

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celbeth a false Heir, and nourisheth him, whose Father hath endamaged and grieved him before. Now my brother which begat this Child hath done you great injury, When he married the common woman, against your will and commandment, therefore we thinke that you are out of your right mind.

Then answered his Father and said: because thy brother is reconciled to me, thou art enbious, & thou art unkind to thy own brother, willing to put him from thy fellowship for evermore, but surely no unkind man shall have mine Heritage except he be reconciled, and yet thou never reconciledst thy self to him for thy unkindnes, for thou mightest have reconciled thy self to him, but thou wouldest not, therefore of my Heritage gesseth thou no part.

## The Moral.

Dear friends, the Father of these two brethren betokeneth the Father of Heaven. And his two Sons betoken the nature of Angels, and the nature of Man: For man was married to a common woman or Harlot, when he eat the Apple against the commandment of God, wherefore he was exiled by the Father of Heaven, and put from the toyces of Paradise. The Son of the common woman betokeneth



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tokeneth mankind. This Knights Son,  
that is Adam, liued in great misery, for  
after his sin he was put from ioy into this  
wretched valley of tears and weeping, ac-  
cording to the Scripture, In the sweat of  
thy brows thou shalt eat thy bread, But  
after by the passion of Christ he was re-  
conciled. But the other Son that betoken-  
eth the Devil, was euer unkind, and  
grudged daily against our reconciling,  
saying, that by reason of sin we ought not  
to come unto the Heritage of Heauen.  
Unto the which bring us our Lord Iesus  
Christ. Amen.

### *The Argument.*

We ought in every vocation and calling  
to behaue our selves justly, and to use  
the poor man with equity: we must  
not injure rich men. The mighty men  
are to be honoured, and not defrauded  
of their dignity and estate, being men  
of sincere life: they that do contrary to  
the meaning of dutiful behouf herein,  
are worthy of everlasting death.

### The 38 History.

Some time there dwelt in Rome a migh-  
ty Emperour named Donatus, which  
did make 3 Images: of the which, one held  
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out his hand straight unto the people, and had on his finger a King of gold. The second Image had a Beard of gold. And the third had a Mantle of gold. Commanding upon pain of death, that no man should take away from these Images, the King, the Beard, nor the Mantle.

It befell afterward upon a time, that one Dionyse a tyrant, came into the Temple, and took away the King from the first Image, the Beard from the second, and the Mantle from the third. And when he had thus done, he was forthwith accused unto the Emperour, and brought before him, and strictly examined of that trespass, why he despoiled the Images against the Emperours Commandement.

When answered Dionyse, and said as followeth: My reverend Lord, it is lawfull to answer for my self: When I entered into the Temple, the first Image held forth his hand straight to me, as who would say, I give thee this King, and therefore I took the King as the gift of the Image, being loath to refuse so gentle an offer. And when I saw the second Image having a Beard, I thought thus with my self: I knew sometime the Father of the Image, which had no Beard, and now his Son hath a Beard, which is against reason, the Son to have a Beard and the Father none: and therefore I took from him  
his

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his Beard, that he should be like his Father. After that, when I saw the third having a Mantle of gold, I thought that the Mantle of gold was not behobeful for him in Winter: for gold is naturally cold, which might be cause of his death, and therefore I took it from him, because it was too cold in Winter, and too hot in Summer.

When Dionyse had excused him by these reasons, the Emperoz answered and said: Thou hast answered wickedly for thy self What should cause thee rather than any other man to despoil the Images, for as much as I commanded that no man should take any thing away from them, therefore thine own mouth hath condemned thee. Anon the Emperoz called to him one of his Squires, and charged him to smite off his head, and incontinently he took him, and did unto him, as the Emperoz had commanded, and so he died a shameful death.

### The Moral.

Dear friends, this Emperoz betokeneth Almighty God the Father of Heaven. The three images betokeneth the poor men, the rich men, and the mighty men of this world. The tyrant Dionyse betokeneth all officers in every estate, lewdly  
be-

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behaving themselves, which take away from poor men the Ring off their fingers, and say thus, I may take that is given me: For when the poor man hath ought to do, he must needs put forth his hand to give whether he will or no, if he would speed. They take away the Beard from the rich man, and say thus: This man is richer than his Father was, therefore take we his livelihood from him, and make him like his fore-father. They take also the Mantle of gold from the mighty men: when they see any man of honour and good living, willing to correct such open misdoers, then say they, this man is too cold, for he inclineth nothing to our opinions, and also he is too hot in power and working against us, therefore go we and take from him the Mantle of might, and so they accuse him and put him out of his office. But certainly all such men stand in peril of everlasting death: From the which save us, O Lord, shed his precious blood for us. Amen.

### *The Argument,*

Man ought to nourish Christ in his heart by faith, & fruits of good life, The reward of such as have care unto the commandements and institutions of God. We must watch lest we fall into  
temp.

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temptation: these things considered, we shall then by Gods gracious good providence attain unto the reward of his heavenly and everlasting blisse.

### The 39. History.

**T**here dwelt sometime in Rome a mighty Emperoz named Emelius, who had a fair young Lady to his Wife, upon whom he had begotten a fair Son. When the States of the Empire heard this, they came to the Emperoz and besought him to have the keeping of his son. Immediately the Emperoz sent a Herald throughout the City, proclaiming, that in whose house were first found fire and water, the good man of that house should have his Son in keeping, and to nourish. And then the Emperoz made a Proclamation, that whosoever had his son to keep, should nourish him cleanly, and feed him with wholesome meats and drinks. And when the Child came to age, then should the Keeper be promoted to great honour, wherefore many men made ready fire and water, in hope to have the Child: But in the night, when every man was asleep, there came a Wyant named Sulapius, that quenched the fire, and threw out the water. Nevertheless among all other, there was a man named Ionathas that la-  
boured

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houred so diligently, that he kept both day and night, fire and water.

In a morning early the Herald at the Emperors commandment, went through the City, and sought in every house for fire and water, but he could find none till he came to Ionathas house, where he found both fire and water ready, wherefore he was brought before the Emperer, who delibered him his Sonne according to the Proclamation,

When Ionathas had the Emperers Son, he led him home unto his House, And soon after he sent for Masons and Carpenters, and did make a strong chamber of lime and stone. And when the Chamber was finished, he sent for Painters to paint on the wall of the chamber ten Images, with this Poley painted above their heads, Whoso defileth these Images shall die a cruel death. And then caused a pair of Gallows to be dzawn on the doze, and figured a man hanging thereupon, with this poley painted above his head, So shall he be served that nourisheth the Emperers Son amiss. Also he caused a hair of gold to be made, and himself sitting therein, crowned with a Crown of gold, with this superscription above the head: Whoso nourisheth the Emperers son cleanly, thus shall he be honoured.

When

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When this was done, oftentimes as he was asleep, he was greatly tempted to defile these ten excellent Images, but anon he read the superscriptions aboue their heads, and then all the temptations ceased. And when the Emperors Son was evilly kept, then he went to the Gallows and read that Verse which was written aboue his own head, and for dread thereof kept the child better, and was diligent to give attendance on him.

And when he beheld the chair, and himself sitting therein crowned with a crown of gold, he was right joyful, thinking to have good reward for keeping of the Emperors Son. When the Emperoz heard of this diligent demeanour about his Son, he sent for him, and thanking him for his well-keeping and nourishing of him, he after promoted him to great honour and dignity.

### The Moral.

This Emperoz betokeneth the Father of Heaven, the Emperesse betokeneth the blessed Virgyn Mary. The Emperors son betokeneth our Lord Jesus Christ. The Herald that was sent throughout the City, betokeneth Saint Iohn Baptyst, who was sent before our Lord to prepare the way to him, according to the holy Scrip-



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ture: Loe I send mine Angel before me; &c. The States that desired the Emperors Son to nourish, betokens the Patriarks and Prophets, which desire greatly to nourish our Lord Jesus Christ, and also to see him, but they might not see him nor nourish him, for fire and water which should have been cause of their sight, was not with them perfectly.

The fire betokeneth the Holy Ghost which had not yet appeared to them, for they were not washed with the water of Baptism. Also ye may understand by the fire perfect Charity, and by the water true Contrition, which do now adayes fail in many men, and therefore they may not have the little Child Jesus in their hearts.

Jonathas that watched so diligently, betokeneth every good Christian man, which studieth ever to watch in well-doing, yielding to God for sins the fire of charitable repentance, and the water of contrition. But oftentimes the Hyant, which betokeneth the Devil, putteth out the fire of Charity from out of mens hearts, and casteth out the water of Contrition, so that they may not nourish the little Child Jesus. Therefore let us watch as Jonathas did, that we enter not into temptation. And call we unto us Masters, that is discreet Preachers, which  
can

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can make in our hearts a Chamber of stone, that is a sure Faith and Hope. Then call we to us Painters, that is Ministers of Gods Word, which can paint in our hearts ten Images, that is the ten commandments, which if thou keep and observe daily, without doubt thou shalt be honoured in Heaven.

And if thou keep well the Emperors Son, thou shalt sit in a Chair of Gold, crowned with a Crown of Gold. And if thou nourish him not well, without doubt thou shalt be in danger of torment in Hell. From the which preserve us our blessed Saviour Jesus.

### *The Argument.*

The Soul of man espoused unto Christ, the flesh procureth the same to sin. The Christian soul by faith withstandeth temptation. The redemption of mankind from sin and death. The deceits of unthankful hearts. The spirits health, the defects of the flesh. After a pure repentance followeth perpetual joy and felicity both of soul and body.

### The 40. History.

**I**N Rome dwelt sometime a mighty Emperour named Menelay, which had wedded

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Wedded the Kings Daughter of Hungaria, a fair Lady and a gracious in all her works, and specially she was merciful. On a time as the Emperoz lay in his bed, he bethought him that he would go visit the Holy Land. And on the morrow he called to him the Emperesse his Wife, and his own only Brother, and thus he said: Dear Lady, I may not, nor will not, hve from you the pibitties of my heart: I purpose to visit the Holy Land, wherefore I ordain thee principally to be Lady and Governesse over all my Empire, and all my people: and under thee I ordain here my Brother to be thy Steward, for to provide all things that may be profitable to my Empire and to my people.

Then said the Emperesse: Sith it will no other wise be, but that needs thou wilt go to visit the City of Ierusalem, I shall be in your absence as true as any Turtle that hath lost her Mate, for as I believe, ye shall not escape thence with your life.

The Emperoz anon comforted her with fair words, and kissed her, and after that took his leave of her and of all other, and went toward the City of Ierusalem.

And anon after the Emperoz was gone his Brother became so proud, that he oppressed poor men, and robbed rich men: and he did worse than this, for he daily  
Hirred

stirred the Emperesse to commit sin with him: But eber she answered again as an holy and debont woman, and said: I will (quoth she) never consent to you noz to any other as long as my Lord libeth. Perberthe lesse this Knight would not leaue with this answer, but eber when he found her alone he made his complamt to her, and stirred her by all the wayes that he could to sin with him.

When this Lady saw that he would not cease for any answer, noz would not amend himself: when she saw her time, she called to her thre or four of the worstest men of the Empire, and said to them thus: It is not unknowen to you, that my Lord the Emperoz ordained me pyncipal Gobernoz of this Empire, and also he ordained his Brother to be Steward under me, and that he should do nothing without my counsel, but he doth all the contrary: for he oppzesseth greatly po2 men, and likewise robbeth the rich men, and yet he would do moze than this, if he might haue his intent, toheretofore I commaund you in my Lords name, that you bind him fast, and cast him into prison.

Then said they, sothly he hath done many evil deds since our Lord the Emperoz went, therefore we be ready to obey your commandments, but in this matter

## The History of

you must answer for us to our Lord the Emperoz.

Then said she: Dread ye not, if my Lord knew what he had done as well as I, he would put him to the foulest death that could be thought: Immediately these men laid hands on him, and bound him fast with Iron chains, and put him in prison, whereas he lay long time after, till at the last it fortuned, there came tidings that the Emperoz was coming home, and had obtained great renown and victorie. When his Brother heard of his coming, he said, would to God my Brother might not find me in prison: for if he do, he will enquire the cause of my imprisonment of the Emperesse, and she will tell him all the truth, how I moved her to commit sin, and so for her I shall have no favour of my Brother, but lose my life: this know I well, therefore it shall not be so. Then sent he a messenger unto the Emperesse, praying her that she would vouchsafe to come to the Prison door, that he might speak a word or two with her.

The Emperesse came to him, and enquired of him what he would have. He answered and said: O Lady, have mercy upon me, for if the Emperoz my Brother find me in prison, then shall I die without any remedy.

Then

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Then said the Emperesse: if I might know that thou wouldest be a good man, and leaue thy folly, thou shouldest find grace. Then did he promise her assuredly to be true, and to amend all his Trespases. When he had thus promised, the Emperesse delibered him anon, and made him to be bathed and shaven, and appparelled him worthily according to his state, and then she said unto him thus, Now good Brother take thy Steed and come with me, that we may meet my Lord. He answered and said: Lady, I am ready to fulfill your will and commandement in all things, and then the Emperesse took him with her, and many other knights, and so rode forth to meet with the Emperour: and as they rode together by the way, they saw a great Hart run before them, wherefore every man with such Hounds as they had, chased him on Horseback, so that with the Emperesse was left no creature save onely the Emperours Brother, who seeing that no man was there but they two, thus he said unto the Emperesse: Lo Lady, here is beside a private Forest, and long it is ago that I spake to thee of love, come now and consent unto me that I may lie with thee.

Then said the Emperesse: Ah fool, what may this be: Yesterday I delibered thee out of prison upon thy promise, in hope of amend.

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amendment, and now thou art returned to thy folly again, wherefore I say now to thee as I have said before, there shall no man do such thing with me, save onely my Lord the Emperoz, which ought of very duty for to do. Then said he, if thou wilt not consent to me, I shall hang thee here upon a tree in this Forest, where no man shall find thee, and so shalt thou die an evil death. The Emperesse answered meekly, and said, Though thou smite off my head, or put me to death with all manner of torment, thou shalt never have my consent to such a sin.

When he heard this he uncloathed her all save her smock, and hanged her up by the hair upon a tree, and tied her Steed before her, and so rode to his fellows, and told them, that a great Host of men met him, and took the Emperesse away from him, and when he had told them this they made all great sorrow.

It befell on the third day after, there came an Earl to hunt in that Forest, and as he rode beating the bushes, he kennels a Fox, whom his Hounds followed fast till they came near the tree where the Emperesse hanged. And when the Dogs smelt the labour of her, they left the Fox and ran toward the tree as fast as they could.



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The Earl seeing this, wondered greatly, and spurring his Horse followed them till he came where the Emperesse hanged. When the Earl saw her thus hanging, he marvelled greatly, for as much as she was right fair and beautifull to behold, wherefore he said unto her in this manner wise **A** Woman who art thou? and of what Countrey? and wherefore hangedst thou here in this manuer?

The Emperesse that was not yet fully dead, but at point ready to die, answered and said, I am quoth she, a strange woman, and am come out of a far Countrey, but how I came hither God knoweth. Then answered the Earl and said, whole horse is this that staueth by thee bound to this tree? Then answered the Lady and said that it was hers. When the Earl heard this, he saw well that she was a Gentlewoman and come of noble linage, wherefore he was the rather moved with pity, and said unto her: **A** fair Lady, thou seemest of gentle blood, and therefore I purpose to deliver thee from this mischief, if thou wilt promise to go with me, and nourish my fair young Daughter, and teach her at home in my Castle, for I have no Child but onely her, and if thou keep her well, thou shalt have a good reward for thy labour. Then said she: As far forth as I can or may, I shall  
fulfill

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fulfill your intent. And when she had thus promised him, he took her down off the tree, and led her home to his Castle, and gave her the keeping of his Daughter, that he loved so much, and she was cherished so well, that she lay every night in the Carls chamber, and his Daughter with her: and in the Chamber every night there burned a Lamp, which hanged between the Emperesses bed and the Carls bed. This Lady behaved her self so gently, that she was beloved of every creature. There was at that time in the Carls house a Steward which much loved this Emperess, and often spake to her of his love. But she answered him again, and said: know ye, dear friend, for a certainty, that I will never love any man in such manner wise, but onely him whom I am greatly bounden to love by Gods Commandement.

Then said the Steward: Then thou wilt not consent unto me? Sir, quoth she, what need you any more to ask such things? The Vow that I have made, I will truly keep and hold by the grace of God.

And when the Steward heard this, he went his way, in great wrath and anger, thinking within himself, if I may I shall be revenged on her.

It befell upon a night within short time after, that the Carls chamber door was forgotten and left unshut, which the Steward had anon perceibed: And when they were all asleep, he went and spied by the light of the Lamp, where the Emperesse and the young Maiden lay together, and with that he drew out his knife, and cut the throat of the Carls Daughter, and put the bloody knife into the Emperesses hand, she being asleep, and nothing knowing thereof, to the intent that when the Carl awaked, he should see the knife in her hand, and that he should think that she had cut his daughters throat, and so he would be put to a shameful death for his mischievous deed. And when the Damsel was thus slain, and the bloody knife in the Emperesse hand, the Countesse awaked out of her sleep, and saw by the light of the Lamp the bloody knife in the Emperesse hand, wherefore she was almost out of her wits, and said to the Carl: O my Lord, behold in yonder Ladies hand a wonderful thing.

Then the Carl awaked, and looked toward the Emperesses bed, and saw the bloody knife, as the Countesse had said: wherefore he was greatly moved, and cried to her and said: Awake woman out of thy sleep, what thing is this that I see in thy hand. Then the Emperesse through  
his

his cry awaked out of her sleep, and in her waking the knife fell out of her hand, and with that she looked by her, and found the Carls Daughter dead by her side, and all the bed besprinkled with blood, wherefore with an high voice she cried and said: alas, alas, and wo is me, my Lords Daughter is slain.

Then cried she Countess unto the Carl with a pitious voice, and said: O my Lord, let this devilish woman be put to the foulest death that can be thought, which thus hath slain our onely child.

Then when the Countesse had said thus to the Carl, he said to the Emperesse in this wise. The high God knoweth that thou mischievous woman hast slain my daughter with thine own hands, for I saw the bloody knife in thy hand, and therefore thou shalt die a foul death. Then said the Carl in this wise: O thou woman, were it not, I dread God greatly, I should cleave thy body with my sword in two parts, for I delibered thee from hanging, and now thou hast slain my Daughter, neverless for me thou shalt have no harm, therefore go thy way out of this City, without any delay, for if I find thee here after this day, thou shalt die a most cruel death.

Then arose this wofull Emperesse, and did on her clothes, and after leapt on her Palfrey,

Walcray, and rode toward the East alone without any safe conduct, and as she rode thus mourning by the way, she espied on the left side of the way a pair of Gallows, and seven Officers leading a man to the Gallows to be hanged, wherefore she was moved with great pity, and smote her Horse with her stick, and rode to them, praying them that she might redeem that misdoer if he might be saved from death by any means.

Then said they, Lady, it pleaseth us well that you redeem him. Anon the Emperess accorded with them, and payed his ransom, and he was delivered.

Then said she to him: Now my good friend, be true unto me till thou die, with I have delivered thee from death.

On my soul (quoth he) I promise you ever to be true. And when he had thus said, he followed the Lady still, till they came nigh a City, and then said the Emperess to him: good friend quoth she, go forth thy way afoze me into the City, and see thou take up for us an honest lodging, for there I purpose to rest a while. Her man went forth as she commanded, and took up for her a good lodging, & an honest, where she abode a long time. When the men of the City perceived her beauty, they wondered greatly, wherefore many of them craved of her unlawfull love, but all was

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in vain, for they might not speed in any wise.

It fortuned after upon a day, that there came a ship full of Merchandise, and arrived in the Haven of that City. When the Lady heard this, she said unto her servant: Go to the ship and see if there be any cloath for my use.

Her servant went forth to the ship, whereas he found many very fine cloaths: wherefore he prayed the Master of the ship, that he would come into the City and speak with his Lady. The Master granted him, and so the servant came home to his Lady before, and warned her of the coming of the Master of the ship. Soon after the Master of the ship came and saluted the Lady courteously: and the Lady received him according to his degree, praying him that she might have for her money such cloath as might be profitable for her wearing. Then he granted that she should have any that liked her, and soon they were agreed, wherefore the servant went immediately again with the Master of the ship for the cloath. And when they were both within on shipboard, the Master said to the Ladies servant: My dear friend, to thee I would open my mind, if I might trust to thee, and if thou help me, thou shalt have of me a great reward.

Then

Then answered he and said: I shall (quoth he) be sworn to thee to keep thy counsel, and fulfill thy intent as far forth as I can.

Then said the Master of the Ship, I love thy Lady more than I can tell thee, for her beauty and feature is so excellent, that I would give for the love of her all the gold that I have: and if I may obtain the love of her through thy help, I will give thee whatsoever thou wilt desire of me.

Then said the Ladies servant: tell me by what means I may best help thee. Then said the Master of the Ship, go home to thy Lady again, and tell her that I will not deliver to thee the Cloath except she come her self: and do thou but bring her to my Ship, and if the wind be good and fit, then I purpose to lead her away. Thy counsel is good, quoth the Ladies servant, therefore give me some reward, and I shall fulfill thy desire.

Now when he had received his reward he went again to the Lady, and told her, that by no means the Master of the Ship would deliver him the Cloath, except she came her self.

The Lady believed her servant, and went to the Ship. Now when she was within the Ship-board, her servant abode without.



When the Master saw that she was within the ship, and the wind was good, he drew up the Sall and sailed forth.

When the Lady perceived this, thus she said to the Master: O Master (quoth she) what reason is this that thou hast done to me? The Master answered and said: Adam, certainly it is so, that I must needs lie with thee, and afterward espose thee. A good Sir quoth she I have made a vow, that I will never do such thing, but with him unto whom I am bound by right, and by the Law. Soothly, quoth he if you will not grant me with your good will, I will cast you out into the midst of the Sea, and there shall ye die an evil death, if it be so quoth she, that I must needs consent, or else die, first I pray thee to prepare a private place in the end of the ship, whereas I may fulfil thine intent ere I die; and also I pray thee, that I may say my prayers unto the Father of Heaven, that he may have mercy on me.

The Master beleved her, wherefore he did ordain her a Cabbin in the end of the ship. Wherein she knelled down on both her knees and made her prayers, saying on this wise: O thou my Lord God thou hast kept me from my youth in cleanness, keep me now that I be not deflowred, so that I may ever serve thee with a clean heart and mind, and let not this wicked man prebail

prebail with me, nor any other the like  
 wickednesse come nigh me. When she  
 had ended her prayers, there arose sud-  
 denly a great tempest in the Sea, so that  
 the Ship all to brast, and all that were  
 therein perished save the Lady, and she  
 caught a Cable and saved her self, and the  
 Master caught a board of the Ship, and sa-  
 ved himself likewise: nevertheless she  
 knew not of him, nor he of her, for they  
 were driven to divers coasts. The Lady  
 landed in her own Empire near to a rich  
 City, wherein she was honourably recei-  
 ved, and she lived so holy a life, that God  
 gave her grace and power to heal sick folk  
 of all manner of diseases, wherfore there  
 came much people to her, both crooked,  
 blind and lame, and every man throughe  
 the grace of God, and her good endeavour,  
 was healed, wherfore her name was  
 known throughe divers Regions. Never-  
 thelesse she was not known as the Em-  
 peresse. At the same time the Emperours  
 brother (that had hanged her befoze by the  
 hair) was smitten with a foul Leprosie.  
 The knight that slew the Carls Daugh-  
 ter and put the bloody knife in her hand,  
 was blind, deaf, and had the Palsie: The  
 Chief that betrayed her to the Master of  
 the Ship was lame and full of the Cramp.  
 And the Master of the Ship distraught out  
 of his wits.

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When the Emperoz heard that so holy a woman was in that City, he called his brother, and said to him thus: Go we, dear brother, unto this holy woman that is dwelling in this City, that she may heal thee of thy Leprosie. Would to God, O noble brother (quoth he) that I were healed. Anon the Emperoz with his brother went towards the City. Then when the Citizens heard of his coming, they received him honourably with procession and all provision fitting his estate. And then the Emperoz enquired of the Citizens, if any such holy woman were among them that could heal sick folk of their disease. The Citizens answered, and said, that such an one there was. Now at the same time was come to the same City the Knight which slew the Carls Daughter. and the thief which he saved from the gallows, and the Master of the Ship to be healed of their diseases.

Then was the Empresse called forth before the Emperoz, but she masked her face as well as she could, that the Emperoz her Husband should not know her, and when she had so done, she saluted him with great reverence, as appertained to his state, and he again in like manner: saying thus: O good Lady, if thou list of thy kindnesse to heal my brother of his Leprosie, ask of me what you will

will, and I shall grant it thee for thy reward.

When the Emperesse heard this, she looked about her, and saw there the Emperors brother a foul leper, she saw there also the knight that slew the Carls daughter blind and deaf, the Thief that she saved from the Gallows lame, and also the Master of the Ship distraught out of his wits, and all were come to her to be healed of their maladies, and knew her not, but though they knew her not, she knew them well. Then said she unto the Emperoz thus: My reverend Lord, though you would give me all your Empire I cannot heal your brother, nor none of these other, except they acknowledge openly what great evil they have done.

When the Emperoz heard this, he turned him towards his brother, and said unto him: Brother, acknowledge openly thy sinne before all those men, that thou mayest be healed of thy sickness. Then anon he began to tell how he had led his life, but he told not how he had hanged the Emperesse in the Forrest by the hair of the head most despightfully.

When he had acknowledged all that him list, the Emperesse replied, and said: Soothly my Lord, I would gladly lay un-

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to him my medicine, but I lost right well it is in vain, for he hath not made a full confession.

The Emperoz hearing this, he turned toward his brother, and said in this wise: What evil, sorrow or other unhappy wretchednes is in thee, lest thou not know that thou art a foul Leper? therefore knowledg thy sin truly, that thou mayest be whole, or else aboide my company for evermore.

Oh my Lord, quoth he, I may not tell my life openly, except I be sure of thy grace. What hast thou trespassed against me said the Emperoz: When answered his Brother and said: Of offence against thee is guilty, and therefore I ask thee heartily forgiveness. The Emperoz thought not on the Emperesse, for as much as he supposed she had been dead many years before, therefore he commanded his brother to tell forth wherein he had offended him, and he should be forgiven.

When the Emperoz had thus forgiven his brother, he began to tel openly how he had desired the Emperesse to commit adultery with her, and because she denied, he had hanged her by the hair in the Forest on such a day.

When the Emperoz heard this, he was almost beside himself. and in his rage he

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said thus : O thou wretched creature the  
vengeance of God is fallen upon thee, and  
were it not that I have pardoned thee,  
thou shouldest die the most shameful death  
that could be thought.

Then said the Knight that slew the  
Carls Daughter: I wot not quoth he,  
what Lady you mean, but I wot that my  
Lord found on a time. Such a Lady hang-  
ing by the hair in the Forest, and brought  
her home to his Castle, and he took her  
his Daughter to keep, and I provoked her  
as much as I could to sin with me, but she  
would in no wise consent to me, where-  
fore I slew the Carls Daughter that lay  
with her, and when I had so done, I put  
the bloody knife in the Ladies hand, that  
the Carl should think she had slain his  
Daughter with her own hand, and then  
was she exiled thence, but where she be-  
came I wot not.

Then said the Abbot: I wot not of  
what Lady ye mean, but well I wot, that  
seven Officers were leading me to the  
Gallows, and such a Lady came riding by  
and bought me of them, and then went I  
with her, and afterward I betrayed her  
unto the Master of the Ship.

Such a Lady quoth the Master of the  
Ship receiveth I, and when we were in  
the midst of the Sea, I would have lain  
with her, but she knelt down to her

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prayers, and anon there arose such a tempest, that the ship all to brast, and all therein were drowned save she and I, but afterward what befell of her I wot not.

Then cried the Emperesse with a loud voice, and said, Soothly dear friends, ye do now truly confesse and declare the truth, wherefore I will now apply my medicine, and anon they receiued their healths.

When this Lady the Emperers had thus done, she uncovered her face to the Emperer, and he forthwith knew her, and ran to her, and embraced her in his arms, and kissed her oftentimes, and for joy he wept bitterly, saying: Blessed be God, now I have found that I desired. And when he had thus said, he led her home to the Palace with great joy, and after when it pleased Almighty God, they ended both their liues in peace and rest.

## The Moral.

Dear friends, this Emperer betokeneth our Lord Jesus Christ. This Emperesse betokeneth a holy Soul: this Emperers brother betokeneth the flesh, to whom our Lord hath giuen charge of the Empire, but most principally to the Soul. Reberthlesse the wretched flesh oft prouoketh



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bokeþ the soul to ſinge, but the Soul that loveþ God abobe all thyngs withſtandeth that temptation, calleth to her her ghos-ly power, that is Reason, Will, Underſtanding, and Conſcience, and makeþ them to impriſon the fleſh, that is diſobedient to the Soul, in the priſon of true repentance, unto the time it obey reaſon in all thyngs.

And thus in hope of mercy he ſinneth again: to whom the holy Wiſiter ſaith, Cursed be the man that ſinneth in hope. And at the laſt the Soul enclineþ to the fleſh, and letteth him out of the priſon of repentance, and waſheth him from the filth of ſin, and arrayeth him with good vertues, and makeþ him leap on the Palfray of charitable humilſty, and ſo rideth forth to meet our Lord with the ſacrifice of thankſgiving: But alas, oft the ſinner treſpaſſeth againſt holy Scripture, wherefore the Hart, that is, the luſt of the fleſh ariſeth before him, and after runneth great hounds, that is, evil thoughts, and ſo long they chaſe, til the body and the ſoul be left alone, and then the fleſh ſtirreth that pure ſoul, being the Sponſe to Almighty God: but the pure and undefiled Soul that is ſo well beloved with God, will not forſake our Lord, and conſent to ſin: wherefore the wretched fleſh fall oft deſpoileþ her of her cloaþing, that is,  
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of all her vertues, and hangeth her up by  
the hair on an Oak, that is on lusts, and  
delights, and there she hangeth till the  
good Earl cometh, that is a discret  
Preacher in the Forrest of this world, to  
preach and teach the Word of God: then  
he taketh her down, and leadeth her forth  
to the Church, to nourish his Daughter,  
that is to nourish conscience with fruit-  
ful Faith. The Earl had in his Cham-  
ber a Lamp: right so every discret  
Preacher should have before him the  
Lamp of holy Scripture, whereby he  
may see both the grievance and profit of  
the Soul in learning of vertues, and put-  
ting away of vice. The Steward that  
striveth her to sin, is nought else but pride  
of life, which is Steward of this world,  
by whom many men be deceived. But  
when the Soul that is so well beloved  
with Christ, will not consent unto the sin  
of pride, then taketh this evil Steward  
the knife of Coblesse, wherewith he slay-  
eth the Earls Daughter, that is, consci-  
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Gold and silver hath blinded the eyes of  
Judges, and hath overthrown wise men, so  
that equity and righteousness might not  
enter, but stood afar, and turned their  
backs. This Lady also redeemed a man  
from death, that is from everlasting death  
which he had deserved by deadly Sinne:  
There-

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Therefore do we as this Lady, smite we our horse, that is, our flesh, with the spurs of repentance, and so ride we forth in all hast to save our neighbour from the sink of deadly sin, to help him both bodily and ghostly, as Solomon saith.

Woe be to that man lying in deadly sin, that hath no man to lift him out thereof, Therefore awake thy neighbour and help him. For a brother that is holpen of another, is like a sure City, and if he give but a cup of cold water in the way of help, he shall not lose his reward.

But many now adayes be very unkind as was the Thief which deceived the Lady, after that she had saved him from hanging.

The Master of the Ship beokeneth the world, by whom many men be deceived. But nevertheless, as oft as a man taketh on him voluntarily the charge of Charity and obeyeth unto the Commandements of God, and forsaketh the world, then breaketh he the Ship. For it is impossible to please God and man, and the world, all at one time.

When this Lady had escaped the tempest of the Sea. she went to a City, that is, the Soul after the troubles of this world, went to the holy life, and there she healed all manner of sick folk, that is, every man that is troubled in his soul, that is,

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is infected with others sicknesses, those this Lady healed through holy life. But they could not be healed till they had first confessed their sins unto the Emperesse, the Church of God, and then she healed them by repentance and amendment of life: yet all this while was the Emperesse unknown to her Husband, that is, the Church wanders in the wilderness of this wicked world, untill God by miraculous means made her known unto him, and so led her home by victory and triumph in the truth, unto the heavenly habitation of eternal rest and glory: Unto the which Almighty God bring us all for his Son sake. Amen.

### *The Argument,*

Every supreme Magistrate and other inferior, is to be honored and revered. Every true Christian man ought to consider his duty herein, and every false Christian perverting the wayes of the godly: the reward of such is laid up in Hell, but the just shall inherit the blessed life everlasting.

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**I**n Rome sometime dwelt a mighty Emperour named Martin, which for entire affection

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affection kept with him his brothers son, whom men called Fulgentius. With this Martin dwelt also a Knight that was Steward of the Empire, and Uncle unto the Emperoz, which entred this Fulgentius, studying day and night how he might bring the Emperoz and this youth at debate. Wherefore the Steward on a day went to the Emperoz and said my Lord, quoth he, I that am your true servant am bound in duty to warn your Highnesse, if I hear any thing that toucheth your Honour,, wherefore I have such things that I must needs utter it in secret to your Majesty between us two: then said the Emperoz, good friend, say on what thee list:

My most dear Lord (quoth the Steward) Fulgentius your Cousin, and your nigh kinsman, hath defamed you wonderfully and shamefully throughtout all your Empire, saying, that your breath stinketh, and that it is death to him to serve you your Cup. When the Emperoz was grievously displeased, and almost beside himself for anger, and said unto him thus: I pray thee good friend tell me the very truth, if that my breath stinketh as he saith. My Lord (quoth the Steward) ye may believe me, I never perceiued a sweeter breath in my dayes than yours is. When said the Emperoz, I pray thee good friend, tell me



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me how I may bring this thing to good  
proof.

The Steward answered and said: My  
Lord (quoth he) ye shall right well under-  
stand the truth for to morrow next when  
he serbeth you of your Cup, ye shall see  
that he will turn away his face from you,  
because of your breath, and this is the  
most certain proof that may be had of this  
thing. Nextly, quoth the Emperour,  
a truer proof cannot be had of this  
thing. Therefore anon when the Stew-  
ard heard this, he went straight to Ful-  
gentius, and took him aside, saying thus:  
Dear friend, thou art near Kinsman, and  
also Nephew unto my Lord the Emperour  
therefore if thou wilt be thankfull unto  
me, I will tell thee of a fault whereof my  
Lord the Emperour complaineth oft, and  
thinketh to put thee from him (except it  
be the sooner amended) and that will be a  
great reproof to thee. Then said this Ful-  
gentius, Ah good Sir, for his love that de-  
ed upon the Crosse, tell me why my Lord  
is so sore moved with me, for I am ready  
to amend my fault in all that I can or may  
and for to be ruled by your discret coun-  
sell.

Thy breath (quoth the Steward) stinketh  
so sore, that his drink doth him no  
good, so grievous unto him is the stinking  
breath of thy mouth. Then said Fulgen-  
tius

cius unto the Steward: Truly, that perceived I never till now, but what think you of my breath, I pray you tell me the very truth: Truly (quoth the Steward) it stinketh greatly and foul: And this Fulgentius believed all that he said, and was right sorrowfull in his mind, and prayed the Steward of his counsel and help in this wofull case. Then said the Steward unto him, if that thou wilt do my counsell, I shall bring this matter to a good conclusion, therefore do as I shall tell thee.

I counsel thee for the best, and also warn thee, that when thou serbest my Lord the Emperour of his Cup, that thou turn thy face away from him, so that he may not smell thy stinking breath, untill the time that thou hast provided thee of some remedy therefore.

Then was Fulgentius right glad, and sware to him that he would do by his counsel.

Not long after it befell, that this young man Fulgentius served his Lord as he was wont to do, and therewith suddenly he turned his face from his Lord the Emperour as the Steward had taught him.

And when the Emperour perceived the avoiding of his head, he smote this young Fulgentius on the breast with his foot, and  
said

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said to him thus: O thou lewd Warlet, now I see well it is true that I have heard of thee, and therefore go thou anon out of my sight, that I may see thee no more in this place. And with that this young Fulgentius wept full sore, and abode the place, and went out of his sight.

And when this was done, the Emperour called unto him his Steward, and said: How may I rid this Warlet from the world, that thus hath defamed me? My most dear Lord, quoth the Steward, right well you shall have your intent.

For here beside, within these three miles ye have brick-makers, which daily make great fire for to burn brick, and also they make Lime, therefore My Lord send to them this night, charge them upon pain of death, that whosoever cometh to them first in the morning, saying to them thus: My Lord commandeth them to fulfill his will: that they take him and cast him into the Furnace, and burn him: and this night command you this Fulgentius, that he go early in the morning to your workmen, and that he ask them, whether they have fulfilled your will which they were commanded, or not, and then shall they, according to your Commandement

cast him into the fire, and thus shall he die an evil death.

Surely quoth the Emperoz, thy coun-  
sel is good, therefore call to me that War-  
let Fulgentius. And when the young man  
was come to the Emperors presence,  
he said to him thus: I charge thee upon  
pain of death, that thou rise early in the  
morning, and go to the burners of Lime  
and Brick, and that thou be with them  
early before the Sun rise, three miles  
from this house, and charge them in my  
behalf, that they fulfill my commandment,  
or else they shall die a most shamefull  
death.

Then spake this Fulgentius: My Lord,  
if God send me my life I shall fulfill your  
will, were it that I shall go to the worlds  
end.

When Fulgentius had this charge, he  
could not sleep for thought, that he must  
arise early for to fulfill his Lords com-  
mandment. The Emperoz about mid-  
night sent a messenger on horseback un-  
to his Brickmakers, commanding them  
upon pain of death, that whosoever came  
to them first in the morning, saying unto  
them (as is before rehearsed) they should  
take him and bind him, and cast him  
into the fire, and burn him to the bare  
bones.

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The Brick-makers answered, and said it should be done. When the messenger returned home again, and told the Emperoz that his commandement should be diligently fulfilled.

Early in the morning following, Fulgentius arose and prepared him towards his way, and as he went he heard a Bell ring to Service, wherefore he went to hear service, and after the end of Service he fell asleep, and there he slept a long while, so soundly that the Priest nor none other might awake him.

The Steward desiring inwardly to hear of his death, about two of the clock he went unto the workmen, and said unto them thus: Sirs (quoth he) have ye done the Emperors commandement, or no?

The Brick-makers answered him and said: No truly, we have not yet done his commandement, but it shall be done, and with that they laid hands on him. Then cried the Steward, and said: Good Sirs save my life, for the Emperoz commanded that Fulgentius should be put to death. When said they, the Messenger told us not so, but he had us that whosoever came first to us in the morning, saying, as you have said, that we should take him, and cast him into the Furnace, and burn him to

to alhes: and with that they threwe him into the fire.

And when he was burnt, Fulgentius came to them, and said: Good Sirs, have you done my Lords Commandement, yea, lothly said they, and therefore go ye again to the Emperoz, and tell him so. Then said Fulgentius, For Christs love tell me that Commandement.

He had in commandement said they, upon pain of death, that whosoever came to us first in the morning, and said like as thou hast said, that we should take him and cast him into the furnace: But before thee came the Steward, and therefore have we fulfilled on him the Emperors commandement, now he is burnt to the bare bones.

When Fulgentius heard this, he thanked God, that he had so preserved him from death, therefore he took his leave of the workmen, and went again to the Palace.

When the Emperoz saw him, he was almost distracted of his wits for anger, and thus he said, Hast thou been with the Witchmakers, and fulfilled my commandement? Sothly my gracious Lord I have been there, but ere I came there your commandement was fulfilled. How may that be true quoth the Emperoz:

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Fozforth said Fulgentius, the Steward came to them afore me, and said that I should have said, so they took him, and threw him into the Furnace, and if I had come any rather, so would they have done to me, and therefore I thank God that hath preserved me from death.

Then said the Emperoz, tell me the truth of such questions as I shall demand of thee. Then said Fulgentius to the Emperoz: you never found in me any falsehood, and therefore I greatly wonder why ye have ordained such a death for me: for well ye know, that I am your own brothers Son. Then said the Emperoz to Fulgentius: It is no wonder, for that death I ordained for thee through counsel of the Steward, because thou didst defame me throughout all my Empire, saying, that my breath did stink so grievously, that it was death to thee, and in token thereof, thou turnedst away thy face when thou servedst me of my Cup, and that I saw with mine eyes; and for this cause I ordained for thee such a death, and yet thou shalt die, except I hear a better excuse.

Then answered Fulgentius, and said: Ah dear Lord, if it might please your Highnesse for to hear me, I shall shew you a subtil and deceitful imagination. Say on, quoth the Emperoz.

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The Steward (quoth Fulgentius) that is now dead, came to me and said, that ye told unto him that my bzeath did stink, and thereupon he counselled me, that when I serbed you of your Cup, I should turn away my face: I take God to witness I lie not.

When the Emperoz heard this, he belibed him, and said, O my Nephew, now I see thzough the right wise judgement of God, the Steward is burnt, and his own wickednesse and enbie is fallen on himself, for he ordained this malice against thee, and therefore thou art much bound to Almighty God, that hath pzeerved thee from death.

### The Moral.

Dear Friends, this Emperoz betokeneth ebery supream Magistrat, And Fulgentius his Nephew betokeneth ebery true Christian man, which should truly serbe them with faithfull loyalty, like as Fulgentius serbed the Emperoz at his cup wherefore he shall be greatly lobed of God. This Steward betokeneth ebery false Christian man, as Kain, which oftentimes turneth the heart of right wise men from God, saying that his bzeath stinketh, that is, that the life of this Magistrat is not acceptable to God or man,

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which is against the Scripture, which saith, Iudge not and ye shall not be iudged. But ofentimes such malicious people accuse righteous men, wherefore they shall be cast into the everlasting fire of hell, where is walling, weeping, and misery without end. But the righteous shall ascend to everlasting life. Unto the which bring us our Lord Iesus Christ. Amen.

## The Argument.

Tyrants and ungodly persons walk without knowledge of the truth, till they come to the Church of God: the wicked persecute the godly, but as they are preserved by the mighty providence of God, so they ought not to sleep in sin. A figurative speech of three several meanings, viz. Take, Yield, and Flee: the signification thereof.

## The 42 History.

**T**here dwelt sometime in Rome a mighty Emperoz named Delphinus, which had no childe save onely a daughter, which was a fair creature, and well beloved of her Father.

As this Emperoz rode on a day on hunting in the Forrest, suddenly he rode out of his way, and lost his men, wherefore

fore he was greatly discomforted, for he wist not whither he rode, nor in what place he was: till at the last when he had thus ridden all the day alone, in the evening he saw a House, and thither he rode a great pace, and knocked at the gate: immediately the good man of the house heard him, and asked the cause of his knocking, and what he would have: Dear friend, quoth the Emperour, loe it is night, as ye may see: therefore I desire of you of lodgin; for the love of God.

When he had thus said, the good man of the house, unawares that he was the Emperour, answered and said: Good friend (quoth he) I am the Emperours Foster, and have plenty of Venison, and other victual for you. When the Emperour heard this, he was right glad in his mind, nevertheless he told him not that he was the Emperour. Then the Foster opened the gate, and receivd him as kindly as he could, and set him to supper, and served him worthily. And, when he had supped the Foster brought him to his Chamber, and when time was he went to bed.

In the same night it befell, that the Fosters Wife did travaile of child in another chamber hard by, and was delivered the same night of a goodly Son. And as the Emperour lay in his bed sleeping, him seemed he heard a voice saying to him thence

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these words, Take, take, take. And with that he awoke, and marvelled greatly what it might be, saying to himself thus: A voice biddeth me Take, take, take. What shall I take? And immediately he fell asleep again.

And the seconde time he heard a voice saying unto him these words, Yield, yield, yield. And with that he awakened again, and wondered greatly, saying unto himself: What may this signifie? First I heard a voice that said, Take, take, take, and nothing I receibed: and right now I heard another voice that said, Yield, yield, yield. What should I yield?

And as he lay thus thinking to himself, he fell asleep again. And then he heard the third voice, saying these words thrice: Flee, flee, flee: for this night is a child born, that after thy decease shall be Em-  
peror. When the Emperoz heard this, he awakened, and wondered greatly what it might be.

In the morning following, the Empe-  
roz called to him the Foster, and said: Dear friend, I pray thee tell me, if any Child be born here about this night to thy knowledge. My Wife quoth the Foster, this night is deliuered of a Son. I pray thee said the Emperoz, shew me thy Son. When the Emperoz had seen the child, he saw a mark in the childs visage, wherby  
he

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he might know him another time, and he said to the Foster thus:

Dear friend, knowest thou who I am? Pay softly quoth the Foster, for I neuer saw you before this time as far as I can remember, neuertheless it seemeth that ye be a Gentleman. Then answered the Emperoz and said, I am the Emperoz your Lord, whom you have lodged this night: wherefore I gibe thee hearty thanks. This hearing the Foster, he fell down upon both his knees at his feet, and besought him of mercy, if that he had offended his Highnesse in any thing. Then answered the Emperoz, and said: Be thou nothing afraid, for I thank thee heartily for thy good cheer: and thy Son that was born to night, I will have to bring up in my Court, and shortly I will send for him.

My gracious Lord, quoth the Foster, it is not fit that such a noble Emperoz should nourish the child of his subject and servant: neuertheless your will be fulfilled, and when your messengers come I shall deliver them my Son.

Then the Emperoz took his leave, and rode home to his Palace, And shortly after he was come home, he called unto him such servants as he trusted best, and said to them thus: Go ye unto my Foster, with whom I was lodged such a night

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night in the Forrest, and receiue of him his Son, of which his Wife was deli-  
bered that night, and upon pain of death  
I command you that ye slay him by the  
way, and cast his flesh to the Dogs, but  
bryng with you the heart to me: and ex-  
cept ye fulfill my commandement, ye  
shall die the cruellest death that can be  
thought. Anon his Seruants went to the  
Forrest, and receiued the Fosters Son,  
and brought him with them, and when  
they were come near vnto the Palace,  
one of them said: How shall we doe,  
that we may fulfill our Lords comman-  
dement in slaying of this child? Some  
answered, and said, that the Child should  
be slain, and some would haue his life  
saued, and while they were thus stryking  
among themselves, one of them, that  
was most mercifull said vnto the rest:  
O my good loving friends, bear my coun-  
sell, I beseech you, and ye shall not repent  
you thereof. If we murder this inno-  
cent Child, we shall greatly offend Al-  
mighty God: And behold hereby are  
younge Pigs, kill we one of them, and  
then may we take with us his heart, and  
present it vnto the Emperour, saying,  
that it is the heart of the younge Child.  
Then said they, thy counsell is good, but  
what shall we do with the Child? Good  
friends (quoth he) let us wrap him in  
some

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some clothes, and lay him in some hollow tree, for peradventure God will help him, and save his life.

When he had thus said, they did after his counsell in all things, and killed a Pig, and went their way, and carried home with them the Pigs heart to the Emperoz, saying unto him thus: Lo, gracious Lord, we have destroyed the Child, as ye commanded us, and with that they shewed him the Pigs heart. The Emperoz supposing it had been the Childs heart, took it, and cast it into the fire desptightfully, saying: Lo, there is the heart of him which should have been Emperoz after me. Lo, what it is to beleve in dreames, which be but fantastes and vaine things.

The same day after the Child was put into the hollow tree, there came an Earl to hunt in the Forrest, and as his Hounds chased an Hart, they came to the hollow tree where the Child lay, and when they smelt the savour of the Child, they would go no further. The Earl seeing this, marvelled why his Hounds abode there, and smote his Hozle with his spurs, he rode a great pace till he came in to them. And when he came unto the tree wherein the Child was laid, he looked in at a hole, and saw there the Child lying, and then he was right glad, and took the Child up  
in



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in his arms full lovingly, and bare it home to his Castle, saying unto the Countesse his Wife: Lo my dear wife, this day by fortune I have found a very fair Child in an hollow tree as I hunted in the Forrest, whereof I am right glad: And because thou never yet conceivedst a Child, therefore I exhort thee that thou wilt feign thy self to travail with Child, and say that thou hast born this Child. The Countesse fulfilled gladly the Earls desire, and said, my most dear Lord, your will in this thing shall be done.

Not long after this, news went through out all the Countrey, that the Countesse was delivered of a fair Son, wherefore every man rejoyced much.

The Child began to grow, and was well beloved of every man, and especially of the Earl and the Countesse. It befell when the Child was fifteen years of age, the Emperour made a solemn feast unto all the Lords of his Empire, unto the which feast this Earl was called, who at the day assigned came, and brought his Sonne with him, which was at that time a fair young Squire, and he carbed at the board before the Earl. The Emperour steadfastly beheld him, and espied the token in his forehead, which he had seen before in the Foffers house, where-  
with

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with he was greatly moved within himself, and said unto the Earl in this manner. Whose Son is this? Certes, said the Earl, he is my Son. Then said the Emperoz, By the faith that thou owest to me, tell me the truth.

The Earl seeing that he might not excuse himself, but that needs he must tell him the truth, told how he found him in a hollow Tree. This hearing the Emperoz, he was almost distract of his wits for anger, and called to him his servants, which he had sent before to destroy the Child. And when they came before him, he made them to swear that they should tell him the truth what they had done with the Child.

Gracious Lord said they, we yield us unto your Grace and goodnesse, for pity so moved us, that we might not destroy him but we put him in a hollow Tree: what befell of him afterward, certainly we know not, and in his stead we killed a Pig, and brought the heart thereof unto you.

When the Emperoz had heard the truth of the matter he said unto the Earl: This young man (quoth he) shall abide with me: The Earl immediately granted, though it was greatly against his will.

When the feast was ended, every man took

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took his leaue of the Emperoz, and went  
wher eas they list. And at that time it for-  
tuned, -that the Emperess and her Daugh-  
ter sojourned in another Countrey farrs  
from thence, by the commandement of the  
Emperoz,

Not long after, the Emperoz said unto  
his young Squire, it behobeth thee to  
ride unto the Emperess my Wisse with  
my Letters. I am ready at your com-  
mandement my Lord, said he, to fulfill  
your desire. Immediately the Emperoz  
wrote Letters, the intent whereof was  
this, that the Emperesse should take the  
bearer of these Letters, and let him be  
drawn at the Horse tail, and after that she  
should let him be hanged till he were dead,  
and that on pain of death. When the  
Letters were all sealed, the Emperoz  
gave them unto the young Squire, com-  
manding him to speeð him on his journey.  
And straightway the young Squire  
put them close into a box, and rode forth  
on his journey. When he had ridden thre  
or four dayes on his journey, in an even-  
ing he came unto a Castle where dwelt a  
Knight, and gently desired of him a nights  
lodging.

The Knight beholding the sweet fa-  
mour of the young Squire, made him good  
cheer, and afterward brought him into  
his Chamber, and when he was there,  
he

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he went to bed, and immediately fell asleep, for he was full weary of his journey, and forgot his box with the Letters lying openly in his Chamber.

When the Knight saw the box, he opened it, and found the Letters sealed with the Emperors sign Manual, and was greatly tempted to open them, and at the last he opened them neatly, and then read both the Emperesse upon pain of death should put the bearer of them to death, and then he was right sorrowfull, and said within himself: Alas (quoth he) it is great pity to lay so faire and proper a man, and immediately after the Knight rased out that writing, and wrote in the same place these words following: Upon pain of death I command thee, that thou take this young Squire bearer of these Letters, and let him be wedded without any delay, unto my Daughter and yours, with all the Honour and Solemnity that can be thought, and when they be married, that ye make as much account of him, as if he were your own Son, and that he supply my room till I come unto you my self.

When the Knight had thus written, he closed the Letters neatly, and put them into the box again. Early in the morning the young Squire arose, and very hastily made ready, and took his leave of the Knight

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Knight, and rode forth on his journey, and the third day after he came unto the Emperesse, and saluted her dutifully in the Emperors behalf, and gave her the Letters. When the Emperesse had read them, anon he sent forth her Messengers through the Countrey, commanding the States and Gentlemen to come unto her Daughters wedding on a day assigned.

When the day was come, thither came many great Lords and Ladies, and anon the young Squire espoused the Emperors Daughter with great Honour, according to the tenor of the Letters, and was much honoured among the people.

Not long after it befel, that the Emperor came into that Countrey, and when the Emperesse heard of his coming, she took with her her Son in Law with much other people, and went to welcome the Emperor. When the Emperor saw this young Squire leading the Lady his Wife, he was greatly moved within himself, and said, O thou cursed woman, because thou hast not fulfilled my Commandement thou shalt die an evil death.

O my dear Lord (quoth she) all that you commanded me to do I have fulfilled. Nay cursed woman said the Emperor, it is not so, for I wrote to thee that thou shouldst put him to death, and yet he is alive. My

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Lord, quoth the Emperesse, you wrote to me that I should giue him your Daughter to Wife, and that on pain of death, in witness whereof loe here your Letters sealed with your own Seal manuel.

When the Emperoz saw this he wondered greatly and said, Is he then espoused to my Daughter? Yes surely said the Emperesse, long ago with great solemnity, and as I perceiue your Daughter is with Child. Then said the Emperoz: O Lord Iesus, it is great folly to stricke against thine ordinance, therefore sith it is so, thy will must needs be fulfilled. And with that he took his Son in Law in his arms, and kissed him, which after his death was Emperoz, and ended his life in rest and peace.

### The Moral.

This Emperoz may betoken Herod, who would haue slain the Child Iesus, wherefore he sent messengers to seek him, according to the Scripture, shewing how he commanded three Kings to seek him, and bring him tidings again where he was, that he might come and worship him also. The Foster betokeneth Ioseph our Ladies Husband, which kept him:

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him: but when the three Kings came they slew him not, but worshipped him on their knees, and left him in the hollow tree of his Godhead. The Earl that found this Child, betokeneth the Holy Ghost which warned Ioseph by the Angel in his sleep, that he should take our Lady and her Son and flee into Egypt.

By the first take may be understood the great benefit that he gave us, when he gave us a Soul made to his own similitude. By the second take is understood, the Son of God, which was bozn of the blessed Virgin Mary. By the third take is understood the same Son of God which died upon the Crosse.

By the first yield is understood, that we ought to yield our Soul unto Almighty God, as clean as he gave us it after our regeneration in Baptism. By the second yield, that we ought to yield honour, worship and love unto Almighty God, and man, By the third yield, that we ought to yield our God true confession of faith, contrition of heart, and amendment of life. The first flee betokeneth sin which we should flee. The second flee betokeneth the world, which we should flee, for the great temptations that are therein. The third flee betokeneth everlasting pain, the which we ought to flee, through faith by the which we may come to everlasting blisse :



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bliss : unto the which bring us our Lord  
Jesus. Amen.

### *The Argument.*

The soul of man being ravished by the  
tyranny of sin, she complaineth unto  
Christ, which heareth her. The Tyrant  
is overcome by Christ, who espouseth  
her unto him, preparing a place of per-  
tuall joy for her. Christ receiveth the  
patient sinner to his mercy by his death  
and passion.

### The 43 History.

**T**here dwelt sometime in Rome a  
mighty Emperour, named Sontasi-  
nus, which ordained a Law, that whoso-  
ever ravished a Virgin should die, and  
if she were rescued, then he that rescu-  
ed her should have her to wife, if him  
list: and if he would not marry her,  
then she should be espoused by his ap-  
pointment. It befell on a day that a  
Tyrant named Poncianus, led a Virgin  
into a Forrest and deflowered her of her  
Maiden head. And when he had so  
done, he would have slain her, and as  
he was despoiling her of her cloaths  
there came riding by the Forrest a  
gentle Knight, which heard the lament-  
ing

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ing of the Damsel, wherefore he rode  
a great pace into the Forrest to see what  
it might be. Now when he came, he saw  
a woman standing all naked, save onely  
her smock, to whom the Knight spake:  
Art thou she (said he) that criest so lamen-  
tably? Then answered the Damsel: Yea  
certainly, for this man that standeth here  
hath ravished me, and deflowred me of my  
Maiden-head, and now he would slay me,  
and therefore he hath despoiled me of my  
clothes: for the love of God gentle Knight  
help me now. Then said the Tyrant, the  
liefest, for she is my wife, and I have found  
her in adultery with another man, there-  
fore I will slay her. Then said the  
Knight, I heldebe better the woman than  
thou, for loe the tokens appear openly in  
her visage, that thou hast ravished her,  
therefore will I fight with thee for her de-  
liverance. And immediately they buckled  
both together and fought eagerly till they  
were both sore wounded. Neverthelesse  
the Knight obtained the victory, and put  
the Tyrant to flight.

Then said the Knight unto the Wo-  
man: Loe, I have suffered for thy love  
many sore wounds, and have saved thee  
from death, wilt thou therefore promise to  
be my wife: thereto I assent, quoth she,  
with all my heart, and thereupon I  
 plight thee my troth. When they were  
thus

thus ensured, then said the Knight as fol-  
loweth.

Here beside is my Castle, go thither,  
and abide there till I have provided all  
things needfull for our wedding, for I  
purpose to make a great feast thereat. My  
Lord, quoth she, I am ready to fulfil your  
will. Then went she unto his Castle,  
whereas she was worthily received: and  
the Knight went unto his friends, for to  
bid them to the marriage. In the mean  
while came Poncianus the Tyrant to the  
Knights Castle, and prayed her that he  
might speak with her. Then came she  
down from the Castle to him, and this  
Tyrant subtilly flattered her, and said:  
Gentle love, if it please you to consent to  
me, I shall give you both Silver and gold  
and great riches, and I shall be your ser-  
vant, and ye my Soberaign. When the  
Woman heard this, full lightly she was  
deceived thzough his flattering language,  
and soon granted him to be his Wife, and  
took him to her in the Castle.

Not long after the Knight came home  
and found the Castle gate shut, and knock-  
ed thereat, but long it was ere he might  
have answer. At the last the woman  
came and demanded why he knocked at  
the gate. Then said he to her: O sweet  
Lady, why hast thou so soon changed thy  
love? let me come in. Nay surely, said she,  
thou

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Thou shalt not come here, for I have here with me my lobe which I lobed before. Remember quoth the Knight, thou gapest me thy troth to be my Wife, and how I saved thee from death, and if thou ponder not thy faith, behold my wounds which I have suffered in my body for thy lobe. And so he unclothed himself naked all save his hose, that he might shew his wounds openly. But she would not see them, nor speak more with him, but that fast she gate and went her way. Now when the Knight saw this, he went to the Judge and made his complaint to him, praying him to give right wise judgement on the Tyrant and the Woman.

Then the Judge called them both before him, and when they were come, the Knight said thus: My Lord, I ask the benefit of the Law, which is this: If a man rescue a woman from ravishing, the rescuer shall marry her if him list, and this woman I delivered from the hands of the Tyrant, therefore I ought to have her to my wife: & furthermore she gave me her faith and troth to marry with me, and thereupon she went to my Castle, and I have been at great cost against our wedding, and therefore as it seemeth to me, she is my Wife by the Law.

Then said the Judge to the Tyrant, Thou knowest well that this Knight delivered

bered her from thy hand, and for her love  
hath suffered grievous wounds, and  
therefore well thou wottest that she is his  
Wife by the Law, if that him list. But  
after her deliberance with flattering  
speech thou hast deceived her, therefore I  
iudge thee to be hanged.

Then said the Judge to the Woman,  
likewise: O woman, thou knowest how  
this Knight saved thee from death, and  
thereupon thou betrodest him thy faith  
and troth to be his wife, therefore by two  
reasons thou art his Wife, first by the  
Law, and after by faith and troth. This  
not withstanding, thou consentedst after-  
ward to the Tyrant, and broughtest him  
into the Knights Castle, and didst shut the  
gate against the Knight, and wouldest not  
see his wounds which he suffered for thy  
love, and therefore I iudge thee to be  
hanged also. And so it was done, both the  
rabitser, and she that was rabbitied, were  
condemned to death, wherefore every man  
praised the Judge for his wise iudgment.

The Moral.

This Emperoz betokeneth the Father  
of Heaven which ordained a Law, that if  
the soul of man were rabbitied from God,  
by sin, the savor of the soul should espouse  
her if him list. The Woman that was  
rabitied

## The History of

rabished betokeneth the soul of man, which was rabished by the sin of our forefather Adam, and let out of Paradise into the Forest of this wretched World by the Tyrant Poncianus, which betokeneth the Devil, and he not onely dealed her by losing the heritage of heaben, but also he would slay her with eberlasting pain. But the Soul cryeth with an high voice, whose cry our Lord Jesus Christ heard. This cry was made when Adam cried after the oyl of Mercy: and the Patriarks and Prophets cried for remedy, saying these words: O thou the highest in the East visit thou us, &c. The Knight betokeneth our Lord Jesus Christ which came from Heaben, and fought with the Tyrant, that is the Devil, and both they were sore wounded: for our Lord Jesus Christ was wounded in the flesh, and the devil maimed in his kingdom: Wherefore the Woman that is the Soul, gave her Faith and truth unto Christ Jesus, when she became a Christian, saying these words; I forsake the Devil and all his Pride, and believe in God the father almighty. Then ordained our Lord Jesus Christ a marriage betwixen him and her. with the two special Sacraments of Baptisme, and the Lords Supper, wherof may be made a strong Castle against the Devil. Also our Lord commanded the Soul to keep

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keepe her still in the Castle of Vertue, still  
heluent to provide that was needful: that  
is, our Lord Jesus Christ ascended to  
Heaven to prepare for her a dwelling  
place of eberlasting joy, whereas we  
should dwell after the day of Judgement  
with our Lord God in honour and glory.

But alas, in the mean time came the  
Devil, and beguiled the wretched soul by  
deadly sin, and so he entred into the Castle  
of our heart, which should be the Castle of  
God. The Knight Jesus knocked at the  
gate of our heart according to the Scrip-  
ture, Loe I stand at the door and knock, if  
any man will open, that I may enter. But  
where the Devil is, God doth not enter,  
except the sinner will receive him by re-  
pentance, which seeing our Lord hanging  
on the Crosse, that we may see his blo-  
dy wounds which he suffered for us, we  
sinners should be the rather mindful of his  
love: For from the crown of his head unto  
the sole of his feet was left no whole place  
therefore saith the Prophet Esay, Behold  
and see if any sorrow be like to my sor-  
row. Therefore he is a wretched man that  
will not be converted unto his Lord God,  
but lies still in deadly sin, wherefore when  
he is called before the high Judge, he  
shall be condemned to eberlasting death.  
Therefore study we to open the doors of  
our hearts by scriftful faith in Almighty  
God.



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God. and then without doubt we shall obtain everlasting life. Unto which bring us our Lord Iesu Christ, Amen.

### *The Argument.*

The Body and Soul of a man being made by Gods grace the Temple of the holy Ghost, do give themselves to serve and please God in this life, and to love God and their neighbours according to his laws: and though the body by death suffer mortall Affliction for a time, yet by Faith, Hope and Charity in Iesus Christ, both body and soul shall inherit life and joy everlasting.

### The 44 History.

**I**T is read of a certain Roman Emperoz, which erecting for himself a goodly Monument or Tomb, as the Labourers digged in the ground of his Pallace, they found a Coffin of gold bound about with three hoops, and upon the hoops was engraven these words, I have spent, I have given, I have kept: I have had, I now have I have lost, I am punished. That which I had I spent, that which I gave I have. When the Emperoz saw this, he called together his Nobles and States, and said unto them: My Lords, go and consider among

## Gesta Romanorum.

among your selves, what this Inscription  
meaneth, unto whom the Nobles shortly  
after returned this answer, saying the  
meaning of this Inscription is no other-  
wise but this: There was a certain Em-  
perour your predecessor, which desired to  
leabe behind him an example to others,  
that they might follow him in good life and  
conuersation, viz. I have spent my life in  
iudging others righteously, and govern-  
ing myself according to the rule of reason  
I have given to my Souldiers things ne-  
cessary unto the poore maintenance and li-  
ving: and to every one as to my self, accor-  
ding to their deserts. I have kept, in all  
my works, righteousness, mercy to them  
that need it, and to workmen their wor-  
thy wages. I have had, a liberal and a  
constant heart to every one which serued  
me: I have given riches in their necessity,  
and loving labour at all times. I have had  
a hand to tame and subdue enemies, to  
protect and defend friends, and to punish  
offenders. I have lost, foolishnes, the  
friendship of enemies, and lost all lascivi-  
ousnes, of the flesh. I am punished, now  
by death, because I believed not as I  
ought to have done in one God eternal.  
I am punished, I say, alas, because I  
cannot redeem my self, but by the merits  
of Christ Iesus the Saviour of the world  
When the Emperour also said heard the  
morning

## The History of

meaning of the inscriptions wisely interpreted on this manner, and how long that deceased Emperour had liued, he thereby governed himself and his Subjects more pzobidently, and ended his life in Gods peace, with much honour.

## The Moral.

Dear friends, this Emperour may be called ebery good Chzistian man or Wo-man, which ought, and is bound to erect and re-edifie a Tomb, that is, his heart prepared unto God, that he may perform his will aboue all things: and so digges in the ground of his heart by contrition and sozrowful repentance for his sins, that he doth find a golden Coffin, that is a body dead to sin, but his soul garnished with vertues by Gods grace granted to the same, and bound about with three golden hoops, viz: with Faith, Hope, and Charity. What then was ingraven in the same three hoops? Fit it, I have spent: where it may be asked, what hast thou spent? The good Chzistian answereth, my body, and soul in the service of God: if any of you bestow his tempoꝛal life so, he shall be assured of great reward, euen of life everlasting. The second inscription is, I have kept. What hast thou kept? The good Chzistian answereth, a contrite and humble

## Gesta Romanorum.

ble heart, and prepared unto God, to do  
whatsoever his good pleasure was. The  
third inscription is, I have given. What  
hast thou given? The good Christian  
answereth: Love unto God with all my  
heart, with all my soul, and with all my  
mind: and love unto my neighbour, ac-  
cording to the commandement of God.  
The fourth inscription is, I have had.  
What hast thou had? The Good Christian  
answereth and saith, surely a wretched  
life, because I was conceived in sin, and  
born in iniquity, and also was formed of  
vile and base matter. Fifthly what is the  
inscription, I now have? The Good Chri-  
stian answereth my Baptism, and  
thereby am made the Soldier of Christ,  
by vertues which God gave me in my  
Baptisme: whereas before I was the  
bond-slave of Satan. Sixthly, what is  
that inscription, I have lost? To this an-  
swered the good Christian, surely the fa-  
vour of God, by mine own deserts: yet all  
the sins which I have committed against  
God, I have by repentance corrected and  
mended: because repentance is one  
mean, but Christs merits chiefly and e-  
specially cleanseth us from all sin. Se-  
venthly, what is that inscription, I am  
punished? The good Christian answereth  
and saith, Because I am afflicted by death  
for the offences and sinnes of my life.  
Eighthly

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**E**ightly, what is that inscription, I have  
spent that which I had: To this answer-  
eth the good Christian, saying I have be-  
towed my life time here in the works of  
mercy, by the grace which I received of  
my Lord Jesus Christ. Ninethly, what is  
that inscription, That which I gave, I have  
Surely in all my temporall life I gave  
all my Counsel, whole assent and will  
which I had, to be the servant of God, and  
now it is in the good will and pleasure of  
God, that I shall remain with him in the  
joyes of everlasting life in Heaven: unto  
the which Jesus Christ our Saviour,  
bring us all, Amen.

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YINIS.

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~~Richard Scott~~

John Scott  
of Sturton

Richard Harvey

Elizabeth Hall

Elizabeth Hall

John Fork 1693

James Hall

James Hall